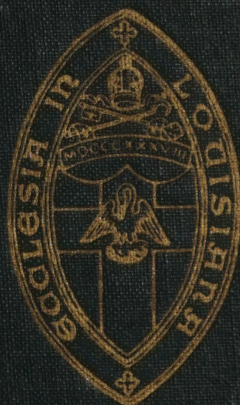




So Great a Good

A HISTORY OF
THE EPISCOPAL CHURCH
IN LOUISIANA
AND OF
CHRIST CHURCH CATHEDRAL

1805 - 1955





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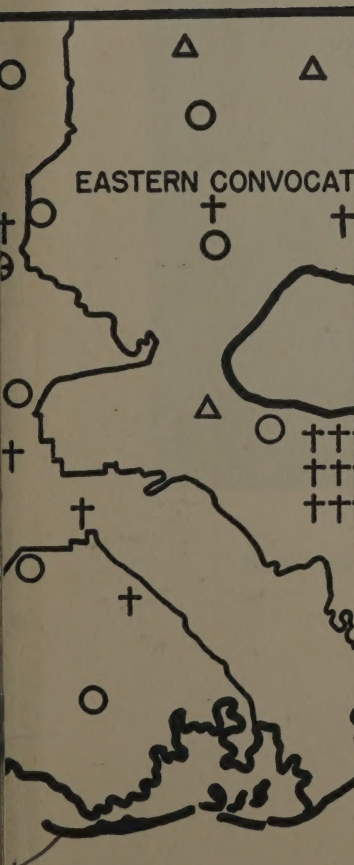
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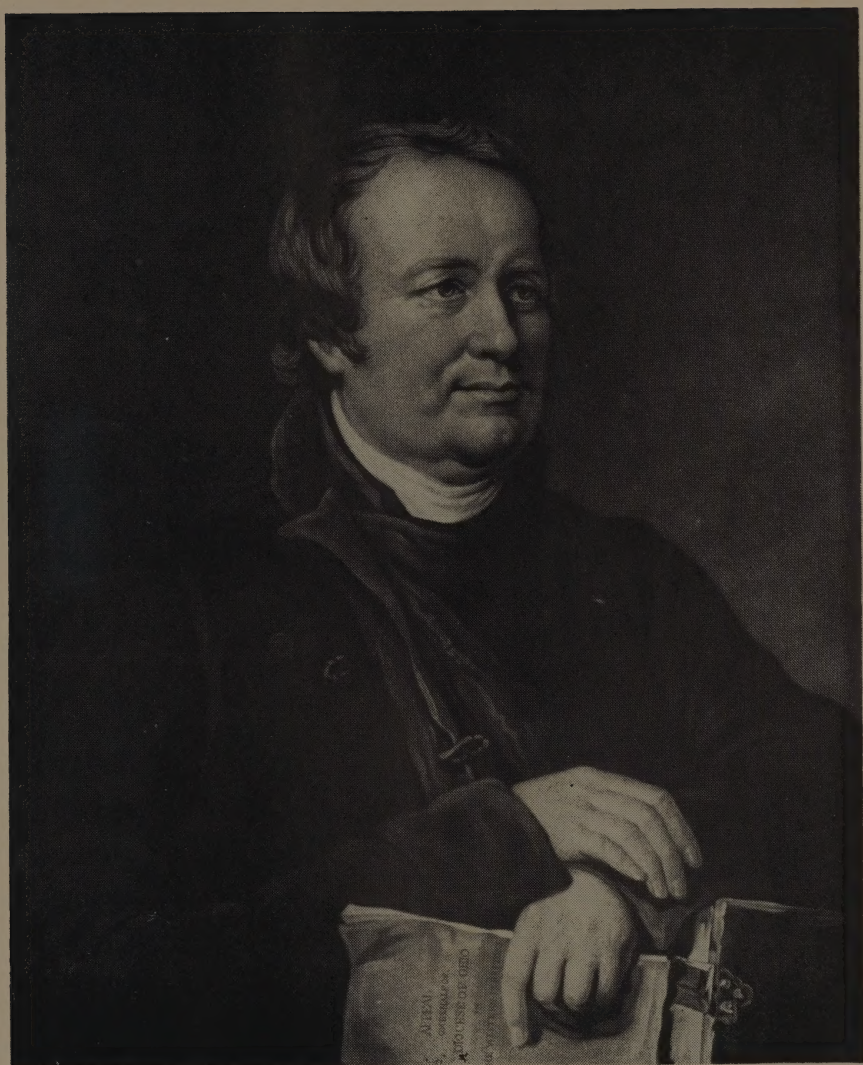


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PHILANDER CHASE

First rector of Christ Church, New Orleans, 1805-1811

So Great A Good

So Great A Good

A History of the Episcopal Church in
Louisiana and of Christ Church Cathedral
1805—1955

BY

HODDING CARTER

AND

BETTY WERLEIN CARTER

So great a good [as the organization of a diocese] could not be brought about without stirring up the wrath of Satan. Indeed, I should doubt whether the work were of God had we no opposition to contend with.

Joseph Lovell

* * * * *

I have made this mention for the reason that Christ Church is the Mother Church of the Diocese; it is venerable by its age and history, and whatever gives it strength and grace rejoices the hearts of us all.

Bishop Galleher

THE UNIVERSITY PRESS
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1955

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DEDICATION

This history of the Protestant Episcopal Church in Louisiana and of Christ Church Cathedral is dedicated to the memory of Leonidas Polk, first Bishop of Louisiana, a loving and mighty soldier of God and of the lost cause of the Confederacy for which he died on the field of battle; and to the unsung men and women who, without glory or the thought of glory, have labored for the past century and a half for Christ in the Louisiana vineyard.

FOREWORD

The story that is told herein has been sought out and written in humility and with the knowledge that it must of necessity be riddled with omissions and hiatuses; and that it could be little more than an extended outline of the 150 year old history of the Protestant Episcopal Church in Louisiana and of Christ Church Cathedral. The authors have approached the assignment with gladness, but also with no little trepidation because of its challenge.

If this account has meaning for fellow Episcopalians, in Louisiana and elsewhere; if it attests to the unyielding Christian spirit of the bishops, priests and laymen who held high the cross through the years of trial; if it even only barely indicates how great is the good the Church has wrought in Louisiana, then we who have written it will be well repaid.

We know that we have failed to mention many dedicated souls who labored long in the parishes and missions of the diocese. Sometimes we have referred to a certain man by name because what he did was typical; sometimes because what he did was not typical. Between these two extremes are the unnamed many whose work was just as important to the development of the Church as was that of those who are named.

Our primary sources of information have been all the journals of the diocese from the time the first efforts were made to organize; the vestry minutes of Christ Church Cathedral since the establishment of the Church in Louisiana in 1805; the excellent history of the diocese by the Reverend Herman Cope Duncan: *The Diocese of Louisiana: Some of its History, 1838-1888 Also, some of the History of its Parishes and Missions, 1805-1888*, published by the diocese at the time of its semi-centennial; notes assembled by the Reverend W. S. Slack in anticipation of writing a history of the diocese in 1938; various articles published from its beginning in *The Louisiana Historical Quarterly*; the complete files of *The Spirit of Missions* (and *Forth*), the *Historical Magazine of the Protestant Episcopal Church* and the journals of

the General Convention; and the New Orleans newspapers on file in local libraries.

The Church Historical Society's secretary, the Reverend William Wilson Manross, not only guided us through the catacombs of the Philadelphia Divinity School, then the Society's headquarters, but answered question after question put to him by mail. His book, *A History of the American Episcopal Church*, and that of the Reverend William Edward Clowes Chorley, *Men and Movements in the American Episcopal Church*, have been our source books for the history of the national Church.

It would have been impossible to procede without the gracious assistance of the Right Reverend Girault McArthur Jones, seventh Bishop of Louisiana; the Right Reverend Albert Rhett Stuart, Bishop of Georgia, former dean of Christ Church Cathedral; the Reverend William Hamilton Nes, former dean; the Very Reverend William E. Craig, present dean; Fredrick C. Grabner, chairman of the diocesan Committee on the History of the Diocese; and Mrs. C. E. Coates, committee member and historiographer of the diocesan Woman's Auxiliary.

All members of the committee have been most helpful when called on; and the assistance of Mrs. Charlotte Sessums Goldstein, Miss Mamie Butler, Canon Donald H. Wattley, Irving Ward-Steinman and General L. Kemper Williams is further singled out simply because of the number of times and ways they have been impressed into service.

Throughout the diocese men and women went to the trouble to assemble fresh information about their own parishes and missions. Others brought up to date booklets published earlier in commemoration of anniversaries. The volume of the material assembled made inclusion, as such, in the diocesan history impossible, for the story of each church is too important to subject it to the condensation that space restrictions would require. But from these histories were drawn incidents and dates of vital importance to the diocesan history. They can be published at a later time.

Certain other studies, theses, dissertations, books and letters proved equally invaluable. Among these studies we note "Christ Church and General Butler," memoranda of Charles L. Harrod edited by John S. Kendall; "The History of the Protestant Episcopal Church in De-Soto Parish, 1846-1890," by Theron Baldwin Herndon, III; "A Brief and Summary History of the Diocese of Mississippi, 1790 to 1940," by

A. Emile Joffrion. The theses were: "A Study of the Children's Home of the Protestant Episcopal Church of the Diocese of Louisiana," by Katharine S. Rice; "The Early History of the Episcopal Church in New Orleans, 1805-1840," by Georgia Fairbanks Taylor; "The First Hundred Years of Tulane University," by Samuel Lang; "A Social Study of the Spanish Land Tenure System in Spanish Louisiana, 1762-1803," by Carmelo Richard Arena. The dissertations were: "John McDonogh: Man of Many Facets," by Dr. Arthur J. Nuhrah and "Civilian Life in Occupied New Orleans, 1862-'65," by Dr. Joan Doyle. Books of special assistance were *General Butler in New Orleans*, by James Parton; the biography of Bishop Polk, *Leonidas Polk, Bishop and General*, by William Mecklenberg Polk, M.D., who was his son; *Clerical Errors*, by the Reverend Louis Tucker and *Reconstruction at Sewanee*, by Arthur Ben Chitty, historiographer of the University of the South. A collection of letters written by Joseph Lovell in the 1830's and turned over to Dean Nes a hundred years later by his granddaughter, Mrs. Sophie R. de Meissner, were very helpful.

In the research we were further and indispensably assisted by Miss Louise H. Guyol; Dr. Garland F. Taylor, director of libraries, Howard-Tilton Memorial Library, Tulane University; George King Logan, assistant librarian, New Orleans Public Library; V. L. Bedsole, Department of Archives, Louisiana State University; Mrs. O. N. Torian, archivist, University of the South, Sewanee, Tennessee; Miss Susie B. Keane, reference secretary to the president of Tulane University; Mrs. Evangeline Thurber, senior reference librarian, Mrs. Connie G. Griffith, assistant, archives department, and Mrs. Robert J. Ushur, Howard-Tilton Memorial Library; Dr. William J. Griffith, chairman, Latin-American Studies, Tulane University; the Reverend William Christian, rector, All Saints' College, Vicksburg, Mississippi; Raymond P. Flynn, Old Army Section, National Archives and Records Service, General Service Administration, Washington, D. C.; the Reverend Dr. Kenneth Cameron, archivist and historiographer, Diocese of Connecticut; Gordon S. Haight, Yale University; Dr. Albert C. Jacobs, president, and Donald B. Engley, librarian, Trinity College, Hartford, Connecticut; Richard G. Salomon, professor of history at Kenyon College; the Reverend Otis C. Edwards, Jr., then curate at Trinity Episcopal Church, Baton Rouge; Perry Thomas, Jr.; Miss Janet Rowley, secretary, Christ Church Cathedral; Miss Mary Louise Beasley, secretary to Bishop Jones; Miss Viola H. Hen-

nesey, the diocese's financial secretary; Herman J. Duncan, Sr.; and Miss Annie Morton Stout.

We acknowledge with all the appreciation possible the assembling of source materials and pictures by Mr. Grabner, the long hours of editing and proof reading by Elizabeth Nickinson Chitty, of Sewanee, and Dean Craig; the preparation of the index by the dean; and the map for the end papers by Howell Peebles.

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So Great A Good

CHAPTER I

A NOVEMBER DAY IN 1805

(Christ Church, 1805-1812)

Not in all his 29 years had the amazed young Episcopal minister, Philander Chase, looked upon a wilderness such as this tropic tangle that lay below and behind the downriver plantations on the Mississippi; not even in the frontier country of western New York where he had labored as missionary. Perhaps, on this November morning in 1805 he wondered why his country had wanted the Louisiana territory. Almost all he had seen since the brig *Thetis* had entered the Mississippi River was swamp and forest and strangely vivid underbrush. Even here at the settled place called English Turn, fourteen miles below New Orleans, where the captain said they would tie up and wait for better winds, nature seemed to laugh at man's efforts to gain a foothold. And the voices ashore and in the small craft alongside the muddy embankments were as strange as the countryside, a veritable babel of tongues.

But it is not likely that Philander Chase, lately Episcopal rector at lovely Poughkeepsie on the Hudson River, regretted being on the *Thetis'* deck. A hundred and fifty years later his heirs in the Protestant Episcopal Church would reckon him among their missionary great; a courageous and strong-willed man to whom the spiritual and natural wilderness alike were a worthy challenge. The Church then and the Church now could have used many another like him.

Not in all America was the challenge more compelling than in the vast inland empire so surprisingly acquired from Napoleon's France only two years ago. The young missionary may not have known much of Louisiana's fabulous past as treasure house and deathtrap for Frenchman and Spaniard and encroaching Englishman. But he did know that he was wanted and needed here. In his pocket rested a letter of introduction from Bishop Benjamin Moore of New York to three Americans who had settled in New Orleans since the Purchase, and who were responsible for Philander Chase's long journey.

These three men, James M. Bradford, James C. Williamson and Edward Livingston, had themselves written urgently to Bishop Moore only five months earlier. Until the purchase of Louisiana by the United States, French and Spaniard alike had forbidden public Protestant worship. The multiplying immigrants from the youthful United States were permitted freedom of conscience—but their children must be brought up in the Roman Catholic faith. Now, in the new American dawn, there would be full religious freedom for all men.

We must have a minister for our people, Messrs. Bradford and Williamson and Livingston had written in brief. The Protestants of New Orleans have organized a church, not of Episcopalians alone, and the members have instructed us to find a minister. So Bishop Moore had selected young Chase, and, exceeding the Louisianians' request to recommend a minister, he had dispatched him forthwith. The national Episcopal Church, enervated by the Revolutionary War, was too weak to embark on a systematic extension. There would be no missionary board until 1820. But Bishop Moore saw that this was no ordinary challenge.

New Hampshire-born Philander Chase must have wished his wife were with him to savor this utterly foreign land. But she was back in Vermont, an ailing consumptive, and her condition was another reason for his journey. Perhaps Louisiana offered a two-fold opportunity: a climate in which she could recover, and a soil to be broken for Christ and the Church.

But while there were good reasons for his going to Louisiana, there were also opposing ecclesiastical and secular arguments.

The constitution of the Episcopal Church, drawn up like that of the United States in 1789—and in the same hall in the State House at Philadelphia—did not make absolutely clear the relationship of the dioceses to the General Convention. Were they simply associated as equals, able to withdraw at will, or were they knit into an indissoluble union? And if this young clergyman went off into the unknown new territory, to whom would he be responsible for ecclesiastical accounting?

New sects were springing up throughout the country west of the Alleghenies. Philander Chase did not want to be cut off from the discipline of the Church he, a former Congregationalist, had joined while a student at Dartmouth. *The Book of Common Prayer* which

he had chanced to see at college had brought him into the Episcopal fold.

After his ordination by Bishop Samuel Provoost in New York he had served as a missionary in the northern and western parts of that diocese. He had successfully administered the parishes at Poughkeepsie and Fishkill from 1800 until his wife's health forced him to consider a change for her benefit. His Church meant a great deal to him. He would not want to seem to be breaking away from her, as the Methodist Episcopalians so recently had done. The Protestant Episcopal, weak though she was, was the Church, he was certain, that came closest to the pure and primitive Christianity of the early fathers. No. He did not wish to chance breaking his ties with her.

Moreover, while the warm climate of Louisiana represented a change which might be good for his wife, he had heard too of the territory's baleful ague chills and yellow fever.

Then too, there were problems of government. The population had grown tremendously since the Purchase. New Orleans, numbering now 8,475, itself had increased in population by several thousand since 1803. Such rapid growth could bring difficulties as well as opportunities. Most conservative people on the eastern seaboard doubted President Jefferson's wisdom in buying the tremendous tract of land. These critics felt that the addition of a territory greater than the combined area of all the 17 states would wreck the prosperity and peace of the nation. They doubted that the French-Spanish population of New Orleans could be educated to democratic government. Congress itself had revealed this fear through the organic act for governing the Territory of Orleans which included most of what would later be the present State of Louisiana. This act provided for far less self-government than the American residents would have expected. At the same time many among the French and Spanish population resented every political change.

* * * *

Perhaps Philander Chase discussed these problems with a companion of the boat trip, who decided to walk the fourteen miles to New Orleans with him rather than wait for the winds to change. Ten miles above English Turn, Chase got his first view of the city of New Orleans, a confined settlement which extended only some five blocks away from the river. In the city's center, facing the river, rose St. Louis Cathedral, the Louisiana heart of the Roman Catholic Church

which alone represented Christianity from the Mississippi to the Rockies. Now, in 1805, organized Protestantism was to have its opportunity to share openly in the life of the city and the territory.

It had not always been thus in the Mississippi Valley.

In 1792, on St. Catherine's Creek near Natchez an Episcopal priest had dared for three years to minister to the people around him. In 1795, this clergyman, Adam Cloud, was brought to New Orleans in chains for conducting non-Roman Catholic services in a Spanish dominion. Baron de Carondelet gave him the choice of going to prison in Spain or leaving Spanish territory forever. He chose the latter and spent the next twenty years of his life in Georgia and South Carolina. In 1816 he was to return to Mississippi and in 1820 founded Christ Church at Church Hill, Jefferson County, the first Episcopal church in the state.

In 1789 Joseph Willis, a mulatto, had preached for the Baptists at Vermilion before being stopped by the authorities.

Now with the Louisiana Purchase the establishment of churches for non-Roman Catholics was no longer illegal. Missionaries were sent out. To the north the eccentric Methodist revivalist, Lorenzo Dow, held scattered religious meetings in November, 1804, across the river from Natchez, where he found English-speaking settlers. During the first two months Philander Chase was in New Orleans, Methodist Elisha Bowman was to pass through on his way to Opelousas to the newly designated Methodist Fourth Circuit of the Mississippi Valley, as created by Bishop Francis Asbury.

The successful little group who responded to an appeal in the *Louisiana Gazette* on April 30, 1805, and for whom Livingston, Bradford and Williamson were spokesmen, had not been brought together by a missionary. Protestantism in New Orleans was indigenous to the new citizenry. They called and the Church responded.

The article in the *Gazette* was probably written by John F. Watson who had come to New Orleans in May, 1804, and who a year later described himself as "long a resident of New Orleans"—as indeed he was, in comparison with the other Americans who had more recently arrived. The author pointed out the neglect of public worship which characterized the English-speaking population. He suggested that all Protestants of the city gather together to try to establish an English-language church. A month later, in the same journal, it was announced that the Protestants had begun a movement toward organizing and that all interested persons were invited to meet in Fran-

cisque's Ballroom on the evening of May 30 . This they evidently did. And on June 2, the group met at the boarding house of Madame Fourage at 227 Bourbon, with Benjamin Morgan as chairman and James M. Bradford, editor of the *Louisiana Gazette*, as clerk.

Five resolutions were passed at this meeting. A Protestant clergyman must be found speedily who would reside in the city and preach the Gospel. Hugh Pollock, Joseph McNeil, Richard Relf and John McDonogh were selected to receive subscriptions to maintain a minister. Joseph McNeil, James Brown, John F. Watson and Rezin D. Shepherd were to take steps to get a lot on which to put up a suitable building. John B. Provost, James C. Williamson, Edward Livingston and James M. Bradford would write the presidents of Princeton College, Columbia College, Yale College, Bishop Madison of Virginia—the head of William and Mary—, and others for recommendations of a suitable clergyman. Abner L. Duncan, James Alexander, James Workman, and George W. Morgan were appointed to ask the Legislative Council for an act of incorporation and to find a temporary building in which divine worship could be held.

A week later, again at Madame Fourage's, and with Hugh Pollock as chairman, the group heard that \$2,275 had already been subscribed. So encouraged, they dared to pass a resolution specifying that the minister to be called would receive a salary of not less than \$2,000. While that was an excellent salary, the Louisianians probably realized how very expensive life in booming New Orleans was becoming. Besides, an added inducement would help to beckon a clergyman so far from home.

A week later the organizers voted on the important matter of denomination. There were 45 votes for an Episcopalian, 7 for a Presbyterian and 1 for a Methodist. But it is unlikely that all who voted for the Episcopal priest were Episcopalians. In fact, for many years a large part of the support of the church, and indeed the vestry membership itself, came from non-Episcopalians. The man who wrote the original letter to the editor was himself a Methodist.

At this meeting, too, it was voted that "This church will be called Christ's Church." Having transacted its business, the meeting adjourned.

While 53 votes were cast, the names of only 36 subscribers were recorded as present. For some of these the secretary for the meeting had no first name, nor was he always sure of the spelling of the last. Remember that here was a group assembled for only one purpose,

that public Protestant worship would be established in New Orleans. Many were newcomers. Few had known each other long. Some may have met for the first time in answer to the newspaper article. Only a handful had established homes of their own in the city. Most of them still rented rooms in the homes of Creoles or boarded with friends. But already theirs were names that were being recognized as among the leaders in the American group. Let them be recorded now with honor: Benjamin Morgan, James M. Bradford, John B. Provost, James Brown, Joseph McNeil, Joseph Saul, John McDonogh, Abraham R. Ellery, Edward Livingston, George W. Morgan, James Alexander, Richard Relf, William Brown, Evan Jones, R. D. Shepherd, Philip Jones, George T. Ross, Charles Norwood, James C. Williamson, Waters Clark, Charles Patton, John F. Watson, Andrew Burk, William W. Smith, William Donaldson, Hugh Pollock, James Martin, John Poultney, John P. Saunderson, Thomas McCormick, John W. Gurley, Alexander Milne, Jr., Brooks, John Joy, Ebenezer Bradish and Eliphalet Brown.

Despite the hot summer months, the committees did their work speedily. An act of incorporation was passed by the Legislative Council. Five months to the day from the last meeting, the Protestants gathered jubilantly again at the home of Madame Fourage. The word had been spread about by mouth and notice in the Americans' newspaper. Philander Chase had arrived!

Now, on November 16, 1805, the young minister was introduced to 29 subscribers, who gathered to see him, to listen to the letter of recommendation from Bishop Moore and to another he carried from the Reverend J. H. Hobart who later would be Bishop of New York. The subscribers liked what they saw and heard. But the congregation had not heard him preach. The corporation was not yet organized.

The group therefore proceeded to the election of a vestry. Chosen were John B. Provost, Dominick A. Hall, Benjamin Morgan, Joseph Saul, William Kenner, Joseph McNeil, George T. Ross, Charles C. Norwood, Andrew Burk, Rezin D. Shepherd, Richard Relf, Edward Livingston, John McDonogh, John P. Saunderson and Abraham R. Ellery. At the first meeting of the vestry four days later, the vestry chose Andrew Burk and Joseph Saul as first wardens, thus completing the organization of the corporation.

Then, in the historic Cabildo, on the Place d'Armes, Philander Chase read the Order for Morning Prayer on Sunday, November 17, at 11 A.M. and preached the first sermon to an organized congregation

in the whole of the Louisiana Purchase territory. A beginning had been made, a purposeful beginning.

But when the vestry met, on November 20, and voted to offer Mr. Chase the position of rector, they wrote to him as representatives not of an Episcopal but of the New Orleans Protestant Church. And the proffered salary was assured only from the time he left New York to May 1, 1806, less than six months ahead. The young man found himself faced with two dilemmas. The personal, practical one had to do with his own future. The other could determine the future of the Protestant Episcopal Church in this great new part of the United States.

From a personal point of view Philander Chase could hardly afford to give up his rectorship in Poughkeepsie if the vestry intended to take him only on trial. Besides, he had found the cost of living in New Orleans so very expensive that he estimated he would have to have the use of a house or \$300 a year additional income with which to help provide one. And the annual salary should start from the time he had left his home and should include the time he would be absent from New Orleans to bring his family to their new home. He outlined his problem to the vestry and it acted quickly, more quickly in such a matter, perhaps, than did some which followed them.

The congregation had enough money pledged for a year's salary but until an annual income was assured the vestry did not feel safe in promising any salary beyond May. George Morgan and Joseph Saul therefore circulated a petition asking subscribers to pledge what they would promise to pay annually. After some \$5,000 a year seemed assured, the vestry accepted Mr. Chase's financial stipulations.

From the viewpoint of the Episcopal Church Philander Chase saw even more clearly after a few days than he did at first how very important it was for the Episcopalian character of the church to be established. In his first letter to the vestry, in answer to theirs, he had addressed them as the Protestant Episcopal Church and stated that his induction should take place in a service agreeable to the forms of that Church. After the vestry agreed to this and to the personal requests he had made, he raised other questions that had come to mind. He knew that the proceedings of this church, the first in the territory, would be considered as models for all succeeding corporations. He could not accept the rectorship unless everything was done according to the canons of the Episcopal Church.

Again the vestry bowed to the earnest young man's wishes. The

act of incorporation was amended by Louisiana's General Assembly and approved by the Territorial Governor, William C. C. Claiborne, on May 2, 1806. The rector became a part of the corporation; the time of election of church officers was changed from the first of May to the Monday in Easter Week; the wardens were elected by the corporation, rather than by the vestry; and the name of the organization was changed to read "Rector, Church Wardens and Vestry Men of Christ Church, in the County of Orleans, in communion with the Protestant Episcopal Church in the United States of America." Moreover, under that charter, significantly, the rector would be inducted

agreeably to the form prescribed by the Protestant Episcopal Church in the United States of America, established in General Convention of the Bishops, the clergy and laity, September, 1804; and should be subject to the ecclesiastical government and decisions of the Bishop and Convention of the State of New York, in all things, as if he were a presbyter belonging to that diocese, until there should be a diocese formed in this and the neighboring territories, and a Bishop consecrated according to the canons of the Protestant Episcopal Church, to take charge of the same.

While Christ Church was not a mission of the New York diocese, and did not receive financial support from it, and under later canon could not be continued as a mission if it had been one, Philander Chase had assured in every way possible that this new congregation of Protestants would belong to that Church which he believed was the purest and best expression of Christianity.

During the months in which the details of the agreement under which he would take the rectorship were being worked out, Mr. Chase and the infant Christ Church were not inactive. He held weekly services in the Cabildo. The young church asked Governor William C. C. Claiborne for the keys to the public burying grounds that they might be under the jurisdiction of a church. Roman Catholics, Mr. Chase probably pointed out, were buried in consecrated ground operated by the Roman Catholic Church and Protestants too were entitled to a Christian burial place. The City Council was asked to give land for a church site. There was precedent in New Orleans for this request, in that the French government had given the site for the first Roman Catholic church when the city was laid out. A committee was named to raise money to build a church. A seal for the corporation was designed and accepted.

Who designed the beautiful seal, we do not know. The appointed committee consisted of Joseph Saul, Andrew Burk and Abraham R. Ellery. Nor do we know to which committeeman Chase referred when he wrote the vestry "most highly do I approve [of the design]. . . . The author is entitled to praise for his ingenuity and thanks for his trouble."

At its center stood the cross, and beneath it the words IN HOC VINCES and the date of founding, 1805. To one side were the shield of faith, the helmet of salvation and the sword of the spirit; to the other a crown of righteousness, or glory. Around the border were inscribed the words: "The Church Wardens and Vestrymen of Christ's Church in the County [sic] of Orleans." Not yet had the term "parish" come to be accepted as substitute for "county" in American Louisiana.

By spring, affairs were in good shape. Accordingly, Mr. Chase returned east early in May to get his wife and family. He arrived in Vermont to find that in his more than six months absence her condition had worsened. They decided that their sons would burden her too much. Sadly they left the boys with an uncle. Then, because of a serious hemorrhage Mrs. Chase suffered on the way to New York City, the couple almost missed the boat. They sailed with it only by arranging to have all their household goods and belongings follow on by another ship. While he himself suffered intensively from seasickness, his wife improved remarkably during the weeks at sea.

A tragedy and a serious mishap marred the next few months in the life of Philander Chase and his parish. Kindly senior warden of the church, Andrew Burk, invited the Chases to stay at his home while waiting for their belongings to come from the East. While they were Mr. Burk's guests, one of Mr. Burk's two little daughters fell sick and died, and the father, unable to face her death, committed suicide by taking laudanum. It was Philander Chase's sad duty to bury them side by side.

Soon afterward word came that the brig *Polly Eliza*, on which all the Chases' household goods had been loaded, had sunk off the coast of Cuba. Faced with the financial burden of having to replace the lost property, Mr. Chase resolved to open a school. He had run the academy at Poughkeepsie to augment his \$400 a year stipend there, so he felt qualified for the undertaking. Therefore, borrowing money from friends, he and Mrs. Chase started housekeeping in a small dwelling three miles below the city, and there opened his school.

The school immediately became popular. Soon it had to be expanded. First it was moved to Dauphine Street, and again to the "extensive buildings" of M. La Branch on Tchoupitoulas Street, in the Faubourg St. Mary, the section of the city above Canal Street into which the Americans were moving. To Mr. Chase's academy came children of the planter aristocracy, Dunbars and Giraults from Natchez, Sterlings and Barrows from Bayou Sara, Percys and Evanses from Pinckneyville and Fort Adams, and many New Orleans young boys and girls of good family.

In his reminiscences written many years later Mr. Chase recalled that:

Here he [the writer] spent some of the most laborious yet perhaps the most useful of his days. While discharging his duty in the pulpit, in visiting the sick, and burying the dead, the writer, as he humbly trusts, was laying the foundation of a Christian and virtuous education in some of the best families in New Orleans and throughout Louisiana.

But his first duty was to his parishioners and these he did not neglect. The attendance at service he noticed was good, both as to number and behavior. He reported at Christmas, 1808, that twelve persons took communion, and at Easter, 1809, 35. Since so many of the congregation were not Episcopalians perhaps this was not a disproportionately small number. More important, this sacrament had not been stressed in the Church during the eighteenth century.

The spiritual life of the young parish was healthy but its finances were not. Nor would they be save spasmodically for more than a hundred years. The young divine's dream of a church building in which to hold services seemed ever more remote. Moving from the Cabildo the congregation worshipped for a while in the United States Court Room; then, through the cooperation of Governor Claiborne, in a house formerly occupied by the post commandant; and finally in a room upstairs over Paulding's Jewelry Store in Decatur Street. This room, known as the Long Room, was frequently used by itinerant Baptist preachers during the next ten years.

When Mr. Chase returned from the east with his wife in the fall of 1806 there had been enthusiastic talk of undertaking immediately the building of a church. But the embargo which President Jefferson had Congress place on all shipping that December in an effort to improve relations with warring France and England brought great

hardship to the port of New Orleans. As long as vestrymen and congregation suffered from the trading ban, there was not much hope of collecting money for a church. The same conditions that encouraged the rise of contraband trade and benefitted the piratical Lafitte brothers made money tight for honest men.

Moreover, as the minister looked over his congregation from Sunday to Sunday he saw many new and changing faces each week. The old faithfuls were there; but in this city which was to double its population in the six years Philander Chase remained in New Orleans, there were many transients, men who came to the territory with high hopes and then, returning to their native haunts or seeking greener fields elsewhere, moved beyond the area Christ Church could serve. Little financial support could come from these temporary residents though efforts were made to get them too to contribute to the work of the Lord. Moreover, a menacing factor in the changes in the congregation was the yellow fever to which newcomers seemed especially prone. They died by the hundreds in epidemic years.

Philander Chase himself, ministering to the sick about him, fell ill of the disease but was happily spared. During his years in New Orleans the death rate sometimes rose as high as 55 a thousand, and this in a city where such a large proportion of the new population consisted of strong and healthy young men. New Orleans, a city of golden dreams, was also a city of dreadful nightmares when Yellow Jack struck.

Because the parish needed help, the rector suggested at the annual meeting in April, 1808, that Christ Church ask to be made a part of the Diocese of New York. He hoped that this outpost, far removed from the established churches of the Atlantic seaboard, would thereby get not only spiritual help but perhaps financial assistance in building a church. The vestry agreed and decided to ask Samuel Camp of New York to represent the young parish at the New York Diocesan Convention and to get in touch with Trinity Church in New York for sponsorship.

In the meantime, the vestry decided upon a collection each Sunday between morning service and sermon. The annual pledges just were not being paid.

Four months later not only had the hope of a church built in part by New York money faded but the very salary to Mr. Chase was months behind. The New York diocese had not acceded to the cry from afar. A year later so many people used the excuse of having put

money in the plate as a reason for not paying their pledged amount that the vestry voted to discontinue the collections at service and asked the treasurer to take sterner methods to force people to pay up their pledges!

Because of the nation-wide financial crisis, the only practical way of getting a church building seemed to be to raise money by a lottery. In 1810 the vestry voted to conduct a lottery under the terms that had been set by the territory to assure that such schemes would be fairly and properly conducted. There was no question of conscience then in such matters and the selling of property and raising of money for benevolent purposes were alike frequently conducted through this means.

Even this roseate dream failed. The vestry talked of suing those who had promised money for the current expenses of the church and become delinquent, but this was postponed. And in March, 1811, Philander Chase resigned.

Knowing what we do of his future activities, we cannot doubt that he resigned for the reason he gave his parishioners. For six years his two boys had been left in Vermont with their uncle. New Orleans, he feelingly wrote afterward, was a city of vice and death. It was not the place for their adolescent years. The time had come to see to their education and welfare, he said. His school for others had provided him with the wherewithal to aid his sons. He could afford to leave without the \$500 the church owed him, and which she could not pay until 1840.

But he was not satisfied long with the calm he found as parish priest in Hartford, Connecticut. He wrote:

Of its sweets I tasted for a while and thought myself happy; but God, who would train his servants more by the reality of suffering than by ideal and transitory bliss, saw fit to direct my thoughts to other and more perilous duties.

So once again Philander Chase set forth as missionary. He went into frontier Ohio, and the people came with hickory torches by night to the rude cabins where he stayed, to hear and repeat the ancient prayers.

We might well ask more about this man, for he was a remarkable son of the Church. In 1819 he was consecrated first Bishop of Ohio. He needed more ministers desperately for the western regions of the United States so he went to England to ask for money for a college

and school of theology for his diocese. Through the assistance of Lord Gambier and Lord Kenyon he came back with the money to found Kenyon College at Gambier, Ohio. Then, because of differences with the faculty, he resigned as Bishop of Ohio and head of its theological college, and moved to Michigan. From a log cabin which housed his wife, four children and a niece and her daughter, he travelled through the state, conducting the services of the Church until, in 1835, the newly formed Diocese of Illinois elected him its first bishop. In 1852, nine years before he died, he became Presiding Bishop of the Protestant Episcopal Church.

This was the man who had travelled 2,000 miles by ship in the conviction that there was a Christian duty to perform in New Orleans. This was the man who first established the Church in Louisiana Purchase territory.

When he left New Orleans in 1811 the Territory of Orleans was not yet a state. In April, 1812, Louisiana, the eighteenth state, came into the Union. But at that time the nation faced war with England. The citizens of the state, already proved in peace, would be tested in war. And the young Episcopal church, without a rector, without a church edifice, would undergo a proving of its own. Would it survive?

CHAPTER II

TIME OF PERIL AND HOPE (The Louisiana Churches, 1812-1832)

And now, to the wilderness lands of Louisiana and to the infant Christ Church came alike a time of peril.

The empire that Napoleon had sold for a paltry \$15,000,000 was coveted by Britain, feared by the Spanish of the Southwest and remembered angrily by Frenchmen regretful of the emperor's incredible gesture. The American hold was insecure. Perhaps some day, reasoned the imperial schemers of Europe and England, we can regain this rich valley, and turn back the westward movement of the brash young democracy. And so, by diplomatic scheming and plot, treachery and finally by invasion, Louisiana was beset.

The foreign threat was ended, pray God for all time, in January, 1815, when Tennessee riflemen, United States regulars, Louisiana's Creole volunteers and a motley supplement of pirates, free men of color and civilian guards turned back the doomed Pakenham's British Redcoats at Chalmette in what was probably the most one-sided battle in terms of casualties in all history. Edward Livingston of Christ Church was on General Andrew Jackson's staff and wrote the general's address to the army. The battle was fought, ironically, after peace had been made in faraway Ghent. We can properly speculate whether the British would have quitted New Orleans, peace or not, had they won the battle.

Young Christ Church had a happy relationship with one of the handful of American wounded. He was Judah Touro, a young and already successful Jewish merchant who had joined his fellow Americans of New Orleans in helping fight off the invader. The wounded Touro was carried from the field by his good friend, Rezin D. Shepherd. The counting houses of Shepherd and Touro adjoined each other. It was at Shepherd's home that Touro was nursed to health through long and painful months, and so close did their friendship grow that when death took Judah Touro, one of the great American

9

proceeded to the choice of the religious
denomination of the Clergyman to be
invited. On counting the votes they
were found to be

For an Episcopalian - 45

Presbyterian - 7

Methodist - 1

53 Votes =

I whereupon it was Resolved, that it
is the wish of the subscribers that an
Episcopalian Clergyman be invited
to come and settle among us.

II Resolved that the corresponding
Committee be instructed to conform them-
selves accordingly.

III Resolved - That this Church
be called Christ's Church.

Adjourned sine die



PHILANDER CHASE

While rector of Christ Church, Hartford, Connecticut, 1815. *From an ivorytype in the possession of Kenyon College.*



EDWARD LIVINGSTON

Legal genius and secretary of state, 1831-1853. He was on the Corresponding Committee.



THE CABILDO, NEW ORLEANS

Here the first service in Louisiana Purchase Territory by an organized Protestant congregation was held, November 17, 1805.

philanthropists, Shepherd was his executor and residual legatee. It is certain that many a Christian prayer was said for this generous and visionary Jew. More than once had he come to the aid of the handicapped little Episcopal church. It is not too much to conclude that Judah Touro had a religious as well as a personal reason for giving to Christ Church. He knew that the American freedom of conscience and of worship was a far cry from the French Bienville's Black Code, which included a proscription against Jews in its elaborate system of master and slave relationships. He did not want to see that freedom wither away.

Another and now amusing relationship came as an aftermath of the Battle of New Orleans. High in the councils of Christ Church was Judge Dominick Hall, a stubborn, irascible man. Hall objected vigorously to the length of time that Andrew Jackson maintained martial law after his victory. He issued an injunction restraining the general. Jackson ordered him out of the city. Dominick Hall waited a long time for his revenge, such as it was to be. He got it in 1828 when Jackson paraded through the city as a national hero. Of all the churches and public buildings in New Orleans, the only one which did not fly the American flag and peal its bells in welcome was Christ Church. Hall's friends did not permit it, despite the pleas of Vestryman G. W. Morgan, secretary of the city's reception committee.

* * * *

The fate of Christ Church was not to be determined by military conflict, but in a far longer and often disheartening economic struggle. It may be difficult to understand today why the pioneer American church had such a hard time. But we must remember that nationally the Protestant Episcopal Church was woefully weak. Bishop Madison of Virginia even told the General Convention in 1811 that he doubted the probability that the Episcopal Church could be revived in the United States. At that time no diocesan convention had been held in Virginia in seven years. Moreover, in the frontier society of the then western country, the revivalistic resonance of the new evangelical churches had a wider mass appeal than did the holy quiet and serene ritual of the Episcopal Church. And, finally, many of the Protestant newcomers to New Orleans were young, restless, often unmarried and transitory immigrants to whom Sunday was just another work day and who were inclined to let church matters go by the board until they were established.

Above all, after the departure of Philander Chase, there was for a time one basic handicap. For two years no minister was available to the small and troubled congregation.

Then in 1813, William Winans entered New Orleans as a Methodist missionary. A resourceful man, he had set up a school soon after his arrival, and when he was refused permission to hold church services in the Cabildo—one wonders if Christ Church members may have had a hand in the refusal—he transformed his classroom into a church each Sunday. The Protestants of New Orleans, including the pastorless Episcopalians, began to come out to hear Mr. Winans. The Episcopalians, impressed, decided to do a little proselytizing. They were spurred in this determination by the revival of interest in building a church. Two prominent churchmen, Richard Relf and R. M. Welman, were appointed to revise the old scheme for a lottery to raise the authorized \$10,000 for the building. Mr. Relf and Alfred Hennen, a young lawyer, were selected to renew the request to the city government for land on which to build the church. Then, at a vestry meeting on March 27, 1814, Mr. Hennen and J. W. Smith were authorized to ask Mr. Winans to preach regularly to the Christ Church congregation and to find a suitable place for services. The Methodist missionary gladly accepted. Miraculously, the Cabildo, which had been refused to Winans, the Methodist, was made available to Winans, the pastor of Christ Church.

But Mr. Winans was to be bitterly disappointed. He had been preaching only a few weeks when another clergyman appeared, Dr. James F. Hull of Georgia who had been a licentiate of the Presbyterian Church in Ireland. The first rector had been raised a Congregationalist. The second pastor, Mr. Winans, was a Methodist. Now a Presbyterian was to add to the ecumenical flavor of Christ Church.

The Irish newcomer made friends quickly. He had planned to practice law instead of preaching, and undoubtedly it was against this more worldly background that he was welcomed as "a boon companion at wine and an adroit whist player." Soon he knew most of the influential English-speaking citizens, including, of course, the vestrymen of Christ Church. Which of them asked Hull to speak some Sunday at the Government House, we do not know; but asked he was, and his acceptance was—would he have said—predestined to be Mr. Winans' undoing.

The distraught Mr. Winans objected, but was prevailed upon to divide the lengthy preaching period for the morning of June 11, 1814.

It took just that much time for Dr. Hull, resplendent in a ruffled shirt and black gloves, to win over the assemblage with his "neat and sensible discourse." The very next day the vestry met and decided to invite him to be their preacher beginning on the following January 1, 1815, when Mr. Winans' contract would expire. Six days after first hearing him, a committee was selected to put into writing the invitation for Hull to move his family to New Orleans. Simultaneously, a subscription list was started to raise the proposed salary of \$2,000 to pay the new preacher.

The new clergyman did not mean a new leaf in the church finances. By April 6, 1815, only three months after he took over, Dr. Hull, like Philander Chase before him, was impelled to write the vestry a note asking for back pay. The vestry in turn ordered the treasurer to collect all the sums which had been promised on the subscription list. The church was suffering from a complaint which was to become chronic. Business had not been good the past winter and spring after the strain of the Battle of New Orleans and the exultation that followed it. There would always be reasons why people would not pay their pledges.

Nevertheless, plans for building the new church went ahead. In May the vestry voted to accept the land the City offered as a church site. It was located at the southwest corner of Canal and Bourbon Streets in the square formed by those streets together with Custom House and Royal Streets. In addition to this site given for the first Protestant church in New Orleans, the city administration offered to sell Christ Church a 60' by 100' lot alongside the church land as a site for a rectory. The act of sale for \$3,000 was recorded on June 3, 1815.

Benjamin Morgan and Richard Relf were selected to raise money for building the church. They were more fortunate than they had been in paying the preacher and \$8,000 was quickly contributed. With the goal in sight, the decision to go ahead was made. Benjamin Henry Boneval Latrobe, a young architect who had recently come to New Orleans and was making a fine reputation, was selected to design the structure. Benjamin Morgan, Thomas Urquhart, Dr. George Hunter, Samuel Packwood and Richard Relf were appointed to examine the plans and make the final building contract.

Now the summer months had come and plans and people alike languished until fall. Then in January, 1816, Dr. Hull told the vestry that he had considered the claims of the Episcopal Church, had found them meaningful and he would like to be ordained. The de-

lighted vestry encouraged him in his wish but urged him to defer action until after the church was completed, inasmuch as he would have to go north to study and be ordained. Dr. Hull agreed. Late that spring he sailed for New York where, in the next few months, he was ordained to the diaconate and then to the priesthood by Bishop Hobart.

Despite the failure of the parish's lottery to raise the full amount permitted by law, the church was completed by April.

The little building, facing on Canal Street, was sturdily constructed of dark brick. It was octagonal in shape and about 60 feet in diameter and was surmounted by a cupola. After eleven years of deferred hope, the congregation had achieved its own building, and on April 15, 1816, the first annual meeting was held in the church's own edifice. It was a happy day. R. M. Welman and Richard Relf were elected wardens, Welman for the fourth time and Relf for the second. Of the first vestry's membership, only Benjamin Morgan, Joseph W. McNeil, Rezin D. Shepherd and Richard Relf were still serving in that capacity or as wardens. Later there would be placed in the yard of the first Christ Church a monument to William C. C. Claiborne, first American governor of Louisiana, who died in 1817 after an illustrious career.

The method of financing a church in those days was a far cry from our own times. Every pew was sold or rented to communicants. Every year from the time of purchase the pew owners were assessed a tax on the original value of their pews, the percentage varying from ten percent of the value to fifteen percent. Pews that were not sold were rented and the rent used like the taxes for church expenses. Only a few pews were neither sold nor rented and were available for transients. Everyone else had either to buy a pew for at least \$150 or rent a sitting at \$5.00 a year. Only two pews in the first church were not offered for sale. One was reserved for the use of the rector's family. The other was given General Wade Hampton, post commandant at New Orleans, in recognition of his liberal donation to the building of the church. Generous Judah Touro helped out by buying a pew.

Christ Church was to use this system of parish financing into the twentieth century.

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But one Protestant church was not enough for the English-speaking element which by 1820 had outstripped the Creole, predominantly

Roman Catholic, part of the population. Late in December, 1818, the Reverend Elias Cornelius, representing the Connecticut Missionary Society, came for a short stay in New Orleans. On his way south he had stopped at Princeton and there met young Sylvester Larned, who was studying for the Presbyterian ministry. Mr. Larned followed Mr. Cornelius south and soon took over the new congregation which Mr. Cornelius had assembled.

The relationship between Christ Church and the new group came quickly into harmony. Larned, the brilliant young orator, was offered the use of Christ Church pulpit until the Presbyterian church at the southwest corner of St. Charles and Gravier opened its doors on July 4, 1819. Dr. Hull himself gave \$300 toward this second place of worship. And when the terrible yellow fever epidemic of 1820 killed the 23 year old Mr. Larned, he was buried with the rites of the Episcopal Church. Hull, the only Protestant minister in New Orleans, officiated.

Another Episcopal church had come into being farther north that year in Louisiana. At Baton Rouge, a group of Protestants had written friends in Boston in 1819 to find a man who could conduct the services of the Church. William Jennison, a licensed lay reader, was sent to them and for about three years, he ministered to a small congregation there.

On March 16, 1820, the State Legislature passed an act incorporating "the Episcopal congregation of Baton Rouge." The incorporators were Mr. Jennison, John Reid, Cornelius R. French, Wright Converse, George Steer, William Wikoff, Adam Winthrop, P. Pailhes, Charles Bushnell, and Lloyd Gilbert. The corporation was to last 10 years.

But with the departure of Mr. Jennison, services languished and by 1830, although most of the leading people of the city were Episcopalians, they were attending Presbyterian services for lack of a minister of their own Church.

Meanwhile, Christ Church in New Orleans was having its difficulties. The building of which they were so proud, and to which they had added a bell for \$250 and an organ, had proved defective. The walls were not strong enough for the roof, possibly because of the soft quality of the Louisiana brick. Another lottery was undertaken to pay for the repairs. It failed. A tax of twenty-five percent of the value of each pew was assessed on November 28, 1819; but the vestry soon realized this was an impossible amount to collect.

Summer approached, the long, humid summer for which there was

then only the relief of a palmetto fan and a little ice brought by clipper ship from far-off Maine. Attendance at services fell off to practically nothing as it did every summer. The business season was over. Those parishioners who could afford it took ship with their families for the cooler sections from which most of them had come.

The church badly needed the repairs, and funds were needed too for current expenses. On June 24, 1820, the vestry did what it would have to do many Junes again through the church's history. The wardens were authorized to borrow money. The stipulated maximum was \$2,500. It took most of the next year to repay the loan which tided the church through the dead months.

But the organ was put in good condition. W. G. Pfeiffer and E. Johns were recorded in the vestry minutes as the first two organists at Christ Church, serving God in the ministry of music.

The financial difficulties continued. To assure himself of regular funds, Dr. Hull opened a school, as Mr. Chase and Mr. Winans had done before him. These schools, founded by the clergy, were invaluable. First, they gave a Christian education to the young people who attended. Second, they made possible education under Protestant auspices in a city where most of the education of the young was being provided by the Roman Catholic Church. And third, their success or failure depended upon the clergymen who opened them and not on the whole parish which was still too weak to assume responsibility for a school.

Dr. Hull's school was in operation by 1822. His daughter, Miss Sarah Hull, continued it after his death and was prominent as a teacher until her death after the Civil War. There was talk in August, 1823, of Dr. Hull becoming president of the College of Orleans. The vestry voted to permit him to accept the honor if it were offered as the men felt he would have more time for his clerical duties as a college president than as a teacher in a private school. But Dr. Hull was not made president, the college folded shortly after, and perhaps the Christian education of the young was the better for it. The Hull school was recognized as the best in New Orleans, and he himself as "an enlightened and clever man, who fully deserves the popularity he has acquired. Reading, writing, geography, particularly, and universal history are taught under his direction in his own rectory."

During the 1820's, yellow fever struck every year. The terrible scourge added to the problems especially of the newer segment of the population. Every year New Orleans had as many as 40,000 mostly

male transients, voyagers from Europe, the upper river, and the rest of the United States. Among these the fever took high toll. The duties of a New Orleans clergyman included more burial than baptismal services. And Christ Church was responsible not only for its own church building but for the cemetery it managed.

New Orleans had grown in the direction of the old St. Louis cemeteries. By 1817 it was inexpedient to continue the large number of Protestant burials so close to the heart of town. Most of the yellow fever victims in the city were Protestants. They were the new people. So on February 11, 1817, the City Council gave Christ Church land on "the commons" back of the old Protestant burial ground to use as a temporary cemetery.

But on March 22, 1821, Mrs. Marie Ursule Moquin, wife of Francois Marie Perrilliat, Jr., sold the City of New Orleans a large tract of land of which two-thirds was to be used for a Protestant and the other third for a Roman Catholic cemetery. The Protestant section was sold in turn to Christ Church on September 7, 1822, at cost, for \$3,140.57, with the stipulation that the church was to keep it "in a good state of upkeep and will place thereon at their expense a sexton." The other third, which was to have been used by the Roman Catholics, was never so employed.

Throughout the pre-Civil War yellow fever epidemics, the 1832 horror of cholera, and the terrible infant mortality that came from inadequate refrigeration and medical ignorance, the Girod Street cemetery remained the principal burial place for Protestants of all denominations. New Orleans was now a city: Christ Church's small churchyard in the heart of the city could not be the resting place of its dead. Removed from sight, and also in part from mind, which perhaps subconsciously preferred to forget the epidemics and their results when the frosts brought surcease, the cemetery was left to the care of its sexton, who was not always a dependable man. There was public protest in the press after the cholera epidemic regarding the poor management of the cemetery. With his plot, the purchaser bought the responsibility for its upkeep. Once the parish had sold the land, in those days before perpetual care, it had only to keep a sexton to supervise the wall and grounds, lock and unlock the gates, and open and close the tombs at fees set by the vestry but collected by the sexton. And while the plots were being sold, a capital gain was available to the church to help defray her running expenses.

And while those church expenses were relatively small, only a small

group of men, some good Christians and some others helping only because they realized they were not, contributed regularly to keeping the church going. In 1824, in dire straits, the church borrowed \$5,200 for running expenses and repairs. Moreover, there was still a rectory to be built. In 1825 another lottery to pay off debts of the church lost money again. That summer, one of the vestrymen, Gilbert E. Russell, who was in New York, was asked to see what he could do about selling the church's right to conduct a lottery. It was better to take a percentage of what might be raised, the vestry reasoned, and so be sure of some income than to leave the selling of lottery chances to non-professionals. Russell was not able to find a purchaser and it was decided to go ahead with the rectory by mortgaging the lots on which it would be built, and even the rectory itself. Construction was under way by June, 1826. Dr. Hull, always willing to bear more than his share, advanced \$1,299.94 of the total \$8,500 cost himself. Later he took a note on the rectory kitchen and stable, built each as a separate building.

Principally on faith the parish had acquired a rectory. Strong in the Lord if not in funds, the church was beginning to look beyond its parish limits. At about the time the rectory was completed, Christ Church became interested in a letter from the Reverend Albert Muller of Natchez who told of attempts being made in Mississippi to organize a diocese, which was accomplished that year. In 1827 the parish made to this fraternal Christian venture its first missionary contribution of \$100.

Meanwhile, another attempt was being made to establish a second Episcopal church in Louisiana. This time the effort would be blessed with success.

In 1826 the Reverend William R. Bowman of Pennsylvania came south to visit his sister, Mrs. Henry Stirling, in West Feliciana Parish. He brought the services of the Church to a people who for the most part had been Episcopalians before moving into that section of the state. On March 15, 1827, a group of the leading men of the area met in St. Francisville to organize a church and to call a clergyman. They named it Grace Church, and they called the Reverend Mr. Bowman himself as its first rector. Thomas Butler and William Fowler were selected as wardens. The vestry was composed of Dr. Ira Smith, Edward H. Barton, Henry Flower, Francis I. Dabney, Robert Young, Louis Stirling, John Mulholland, Benjamin Muse House, Levi Blount and John L. Lobdell. Two months later Dr. Smith, John

Lobdell, William Gayoso Johnson, John Stirling and Edward H. Barton entered into a contract with Willis Thornton to:

. . . erect, build, and construct a church of brick in a good substantial manner, with a solid foundation for such building, the church to be twenty feet in height to the square, walls eighteen inches thick, fifty feet long and thirty-eight feet wide, with Vestry room in the rear of brick, balcony in front eighteen feet high, the front to be of brick, the remainder of wood. The roof of said church and Vestry room to be covered with good shingles—good plained plank floors in the body of the church, the negroe's apartment, the Vestry room and organ gallery—also thirty-eight pews, one large double folding front door, two side folding doors entering into the negroe's apartment and two doors to the Vestry room, to be made of pannel work with moulding. The sides of the building to have each four circular windows of sixty lights each, the inside with moulding, also the circular bannisters and railing around the Chancel, the stairway and negroe's apartment, also the stairs leading to the organ gallery. The organ gallery to be finished with plain facing and seats, and after same is completed, which shall be on or before the twenty-fifth day of December, 1828, the sum of Three Thousand Two Hundred Seventeen dollars to be paid the said Thornton.

The church cost more than had been planned, by \$357. Under the terms of the contract it was not painted, plastered or ceiled, but was used, though unfinished, during the first winter. The cornerstone was laid with Masonic ceremonies, reflecting in part the sense of the Protestant community's unity and joy that a church to the glory of God was being erected. Throughout the history of the diocese this practice has often been repeated.

Grace Church's act of incorporation, passed by the State Legislature on February 7, 1828, gave legal status to this second Episcopal church in Louisiana.

The Mississippi Valley was still a frontier. Churches were few. And in New Orleans, 22 years after the Louisiana Purchase, only Christ Church, Sylvester Larned's old congregation, and a Methodist congregation headed by the Reverend Mark Moore represented the Protestant denominations of the American nation. The Baptists had no formal organization in the city until 1843, though congregations met from time to time in Paulding's meeting house. In the old Louisiana settlements, counting houses, government offices and stores were

operated on Sunday with as little regard for the Sabbath day as was shown in the Latin mother countries which had so long controlled the colony.

Perhaps the Latin attitude toward lotteries explains why they were an important way of selling houses and slaves. Lotteries were also an acceptable way of raising money for schools and hospitals. Christ Church had held several. And Grace Church followed suit by having included in its original charter the right to raise money by lottery. With the revision of its charter in 1845, this provision was removed. The community's attitude, possibly through the influence of the churches, had been brought into closer conformity with that of the rest of Protestant America.

Episcopalianism in Louisiana was made stronger by the formation of Grace Church, but Christ Church, by the summer of 1826, might have sensed the beginning of a recurrent personal tragedy for which it had made no provision. For the story of disabled and distressed clergymen, no completely happy ending has yet been found.

In the summer of 1826 the vestry gave Dr. Hull permission to go north for his health. Again in 1828, on his doctors' orders, he had to leave for cooler climes.

A letter written him at that time by the vestry sums up the accomplishments of his ministry. After his 14 years in New Orleans, the letter signed by Messrs. Welman and Relf points out his vestrymen would be

. . . unmindful of our duty, as officers of the church, as Christians and as men, did we not present to you some testimonial of our approbation of your conduct in the discharge of your arduous and important duties. We are not ignorant of the many difficulties you have had to contend with; you found us scattered and divided like sheep without a shepherd, without a place of worship or the means of procuring one.

It is, sir, to your example, and to the untiring zeal with which you have discharged the duties of your office, that we are principally indebted without foreign aid, for the erection of Christ Church in New Orleans, and the establishment of a large and respectable congregation.

Nor are we unmindful, that amidst the multitude of religious sects and professions in this city, by your liberal and charitable conduct you have offended none.

Permit us collectively and individually to wish you a pros-

perous voyage, a speedy restoration to health and a safe return to your family and congregation; and may your voyage through life be as happy as it has been useful.

We cannot know whether the letter was as warm an expression of cordial relations as its words imply or whether, in a way, it was a summation of Dr. Hull's work because the vestry realized the improbability of his being able to recover sufficiently from the consumption which assailed him. But the years that followed were to bring a weakening of the church, a straying of the congregation, and bitterness between the rector and members of the parish. Dr. Hull did not die until June 6, 1833, but his last years were saddened by the realization that he had outlived his usefulness to the parish he had brought back to life.

A trip to White Sulphur Springs, Virginia, in the summer of 1829 brought no amelioration of Dr. Hull's condition. In the fall the vestry decided it would have to look for an assistant.

What further darkened the picture for Christ Church was the fact that while its rector was weakening, the Reverend Theodore Clapp, minister of the church which had been built for Sylvester Larned, was proving more and more powerful an attraction to the Protestants of the city. Many of Dr. Hull's parishioners were intrigued by the dynamic preacher. When he had taken over Larned's congregation he had found the church heavily in debt. Part of the debt was paid off by a lottery. The rest was paid by Judah Touro who then gave the building to Mr. Clapp rather than to the congregation and helped him when he needed funds.

While Mr. Clapp was head of the Presbyterian congregation, the vestrymen of Christ Church believed he was considering the Episcopal ministry, and would bring his congregation with him. Mr. Clapp probably was unsure of his affiliations. He was to be expelled from the Mississippi Presbytery in 1832 and would return to his boyhood Congregationalism. He himself wrote later that he had thought of entering the Roman Catholic Church. The part of the congregation which stayed with him were the founders of the first Unitarian Church in New Orleans while the Presbyterians, withdrawing from his ministrations, built a new church, the First Presbyterian Church, in 1835. But whatever his beliefs or affiliations, Mr. Clapp's was a brilliant personality. New Orleans in the 1820's and 1830's was fa-

mous for "the American theatre, the French opera and Parson Clapp's church."

Fortunate indeed was it that on January 8, 1830, the Bishop of Connecticut, Thomas Church Brownell, arrived in New Orleans on an official tour of the South and West sponsored by the Foreign and Domestic Mission Board. This was the first visit of a bishop of the Church to the Louisiana Purchase territory or to the entire Mississippi Valley and his providential coming at this time buttressed Christ Church against the days which lay ahead.

The 50-year-old bishop, youngest American diocesan, had been chosen to study the condition of the southwestern churches, because his physical vigor would enable him to withstand the hardships of the 6,000 mile trip, a voyage that compares in extent with that of a famous missionary, Heber, to India.

Born in Westport, Massachusetts, Bishop Brownell had studied for the Presbyterian ministry; but a survey of the early organization of the Christian Church convinced him that the Episcopal Church was closer to the spirit and intent of the first Christian leaders. He did not, however, become an Episcopalian until he married one. In the meantime, he taught Latin and Greek at the university at Columbia, South Carolina, and was the first head of the department of chemistry and mineralogy at Union College at Schenectady, New York. Only three and a half years after his ordination as deacon in 1816 by Bishop Hobart (who that year also ordained Dr. Hull), this remarkably diverse man was elected Bishop of Connecticut. There, in addition to his duties as bishop, he served as head of Washington (now Trinity) College and for a while was rector of Christ Church, Hartford.

Of him it was said: "A manly stature, an attractive person, a noble aspect and voice, were easily united with a dignified bearing, a kindly manner, and a graceful elocution."

Arriving in New Orleans he and the Reverend William Richmond of New York who accompanied him on the journey, stayed at the rectory with Dr. and Mrs. Hull. He was invited to attend the Mariner's Church "to hear an oration in honor of General Jackson and his victory," but found so few there that "it is determined to abandon the celebration"—and this at a time when Andrew Jackson was President of the United States. How hard it is for a wartime hero to keep the golden halo when he assumes the role of president.

The wardens and vestrymen that day voted to ask him to perform

those episcopal offices which had never before been available to the Episcopalians of New Orleans, to consecrate the church and to confirm those who had been baptized.

On Sunday, January 10, 1830, Christ Church was consecrated. The Reverend Dr. Hull read the prayers, the Reverend Mr. Richmond the Sentence of Consecration, and there were also present the Reverends James A. Fox, Albert Muller, Spencer Wall and John T. Adderly. In the afternoon a second service was held, and at night, as there was no provision for lighting Christ Church, the bishop accepted an invitation from Mr. Clapp to preach in the Presbyterian church. This he did before "a crowded congregation, who joined in the services and listened to the discourse with great decorum," as Bishop Brownell recorded in his journal.

The next Sunday the first rite of Confirmation in this new country was administered by Bishop Brownell to 64 persons and a missions offering of \$212 was taken up. All of the bishop's services were well attended and he found the parish in apparently prosperous condition.

Bishop Brownell was able to act as presiding officer at the first convention held in Louisiana to form a diocese. What courage on the part of those Episcopalians who even then dared think themselves strong enough for diocesan stature! Notice had been sent out earlier and on Monday, January 18, the meeting came to order in Christ Church. Bishop Brownell records the presence of the principal Episcopalians of New Orleans, and other parts of the new state, and a delegation from the parish at St. Francisville. Mr. Bowman from Grace Church and Dr. Hull were also present. The Reverend James Angell Fox who had been a clerical deputy from Mississippi to the General Convention of 1826 which recognized that diocese arrived on the same boat as Bishop Brownell, coming from the Natchez area to see to his business interests in Louisiana. In addition, the clergy was represented by such other visitors as Albert Muller who was on his way from Mississippi to Tuscaloosa, Mr. Richmond, John T. Adderly who was leaving this western country for Maryland, and Spencer Wall, late of Mississippi who, on Bishop Brownell's advice was going shortly to Franklin where, until 1834 he held services in the courthouse, working without success for the establishment of what would have been Louisiana's third parish.

Mr. Bowman was elected secretary, committees and officers were named, and some canons written. It appeared that organization of

a diocese had been achieved and that this, too, would be an achievement of Bishop Brownell's visit.

But success does not usually come that easily. It was not until eight years later that the Louisiana churches achieved that stature.

However, Bishop Brownell's trip bore one other valuable fruit in Louisiana. Before coming to New Orleans, the bishop had stopped in St. Francisville and preached there on Sunday, January 3. The congregation was so encouraged by his presence that the next day the \$1,100 needed for the completion of the church was raised.

In New Orleans, after Bishop Brownell's departure, days of tension were developing for Christ Church. One or two assistant ministers served for short periods. Finally, an unauthorized meeting was held at the home of Mr. Welman and the unhappy situation was surveyed. The church needed a new minister, Richard Relf explained. No good man would come as an assistant. The vestry would have to offer at least \$2,000 a year and additionally do what they could for the support of Dr. Hull.

When Dr. Hull heard of the illegal meeting of the vestry—for no meeting can properly be held without the rector—he was greatly disturbed. He called for a meeting of the vestry on November 22. There he won his point that the issue should be put before the congregation as a whole, where certainly he would find friends.

At the congregational meeting Mr. Welman summed up the position of both sides. Showing great respect for Dr. Hull, he pointed out that the ailing rector considered a suggestion that someone be named to take his place to be "disrespectful to him and unwarranted by any precedent." During the preceding summer, Mr. Welman said, G. W. Morgan and Joseph Lovell, then in the North, were appointed to seek out clergymen. They had been unable to find a man willing to settle in New Orleans simply as an assistant. The conclusion had therefore been reached by the vestry that the only solution was to find a successor to Dr. Hull. But Dr. Hull had denied the right of the vestry to supersede him, continued Mr. Welman, and now appeals to the congregation. Mr. Welman, for his part, believed the corporation had the right to dismiss. Summing up, he gave his belief that the power which can create can also destroy. The question therefore lay before the congregation.

L. C. Duncan, an outstanding lawyer and vestryman, announced for Dr. Hull that the rector did not recognize the right of the congregation to displace him. He needed his regular, full salary. If the

congregation wanted an assistant to him, he would gladly help find one. But Mr. Duncan, personally, reading from the canons of the Diocese of New York, believed the congregation had the right to displace a rector.

The embarrassed parishioners did not want to vote. The question then rested on the legal right of the corporation to dismiss the rector. A legal committee was appointed to study the canons and the meeting adjourned.

A few days later the legal committee reported to the recessed meeting that under the canons of 1795, 1817, and 1820 it was impossible for a church in a separate state to consider itself part of another diocese or state, and that therefore the part of the act of incorporation putting Christ Church under the direction of the Bishop of New York was contrary to the canons and void. Therefore the canons of the Diocese of New York had no bearing on Christ Church's dispute with its rector. Moreover, even if the church were governed by the canons of New York they would not apply to the case of Dr. Hull. Dr. Hull had never been installed as required by the charter. He was, therefore, and had been for all these years, simply the officiating clergyman, not the rector!

The resolution was stated, moved and passed: Resolved that the position of rector is open. Dr. Hull was voted \$1,200 a year and given permission to live in the rectory until a new rector was chosen. Next time, the vestry promised, the rector will be properly inducted. It was a surprise to discover that after the close and long relationship of rector to congregation Dr. Hull wasn't the rector at all.

The Reverend William Barlow, temporarily in the city, was invited to serve the church while a rector was sought. When the cholera epidemic struck the city he was not in town and Dr. Hull was too weak to assist in the care of the dying.

On November 11, 1832, the vestry on the recommendation of Bishop Brownell decided to call the Reverend Francis Lister Hawks of New York as rector at a salary of \$2,500 and use of the rectory. It was the first of several times that Christ Church tried unsuccessfully to get this eminent scholar and distinguished clergyman as rector. The parish was always to set its sights high in the matter of rectors.

And in the spring of 1833 Dr. Hull died. The vestry's resolution of condolence addressed to his wife and daughter referred to him as rector. Eighteen years of service, in the light of his death, had removed the question of his right to the title.

CHAPTER III

ORGANIZE OR PERISH

(The Louisiana Churches, 1832-1838)

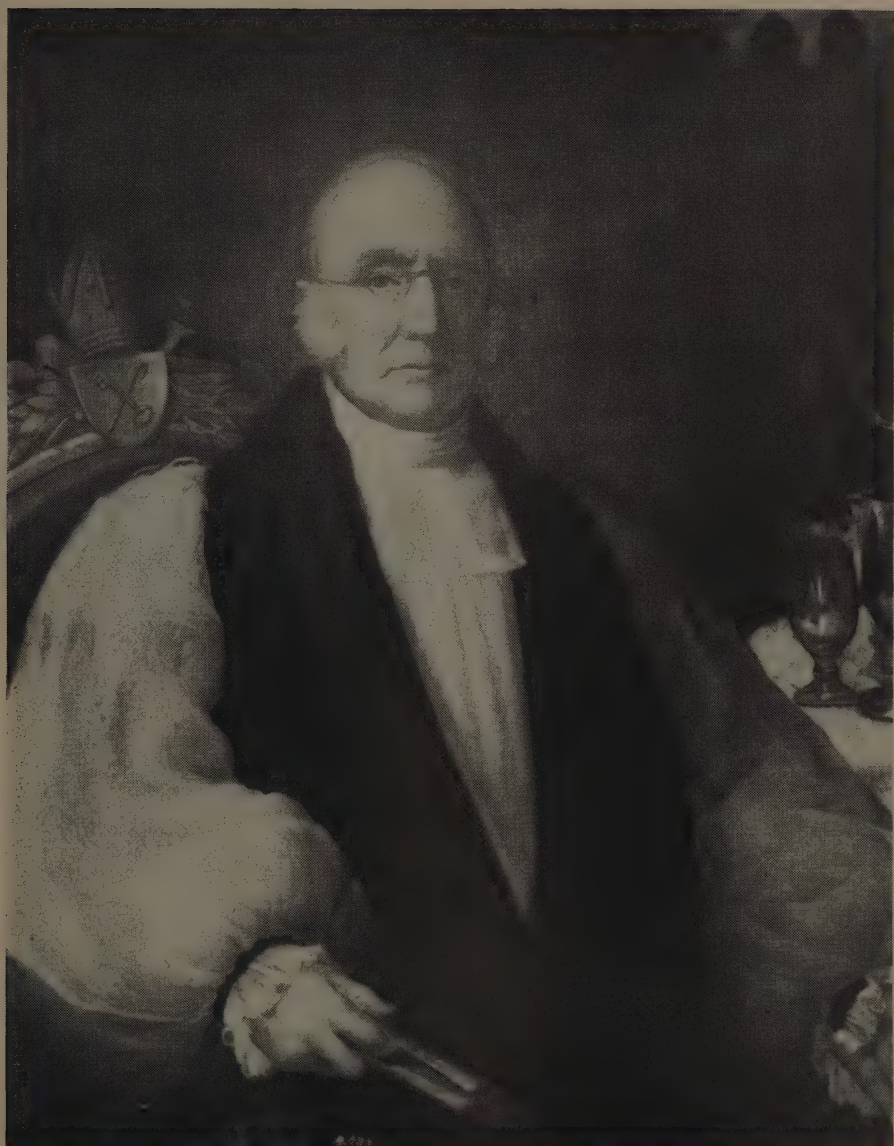
In 1803 the laws of Louisiana were written in Spanish and most of the people spoke French. Twenty years later, more English than French was heard in the mercantile and shipping houses; and the laws were promulgated in English as well as French.

But in the 1820's many persons who still spoke French exclusively were religiously akin to the Americans. For these people, for whom no freedom of religion had existed under Spanish rule, there was the right now to organize, if they wished, into congregations to worship God as they saw fit, and in their own tongue. Some of these Louisianians came from long resident families. Many others had emigrated from the Protestant part of Switzerland and had arrived after the Louisiana Purchase.

In this Protestant group Christ Church felt a missionary interest. Something should be done to help these people organize into a Protestant congregation. This projected church was simply Protestant in concept, a composite of all those who wanted to worship together. It was not, in its founding, an Episcopal church, though Christ Church was its sponsor.

With the encouragement of members of Christ Church, a congregation was assembled. It was served as pastors first by Mr. Du Fernex and then by Mr. C. Leiris, a Swiss who, with his wife, a native of Lausanne, had emigrated to this new country. Neither man was in orders. All three were to die during the course of the yellow fever epidemics.

The congregation was determined to build a church. In 1828 the legislature granted a group of men a charter to raise \$30,000 to build it. Named in the act were J. W. Smith, Lucius C. Duncan, John A. Merle, Beverly Chew, F. Frey, Theodore Nicolet, T. T. Sigg, H. Schmidt, Thomas Toby and P. H. Clamageran, several of them then or later vestrymen of Christ Church.

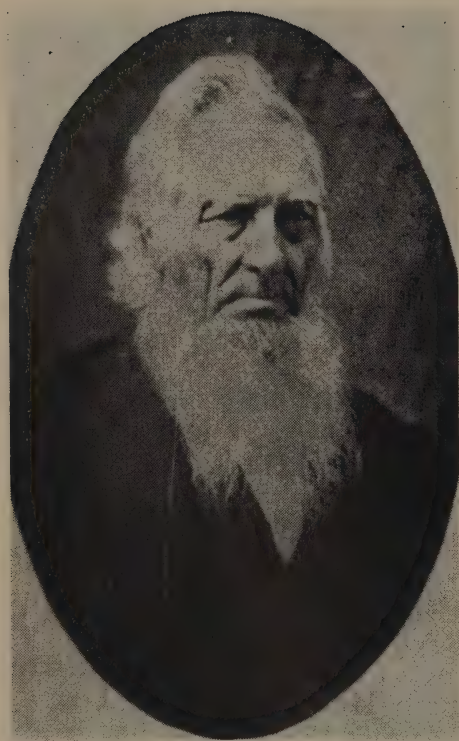


THE RIGHT REVEREND THOMAS CHURCH BROWNELL

Bishop of Connecticut, 1819-1865. His trips to Louisiana in the 1830's strengthened the Church in the Mississippi Valley. *From a painting in the possession of Trinity College, Hartford, Connecticut.*

THE REVEREND
WILLIAM R. BOWMAN

First rector (1827-1835) of Grace Church,
St. Francisville, second permanent Epis-
copal church in Louisiana.

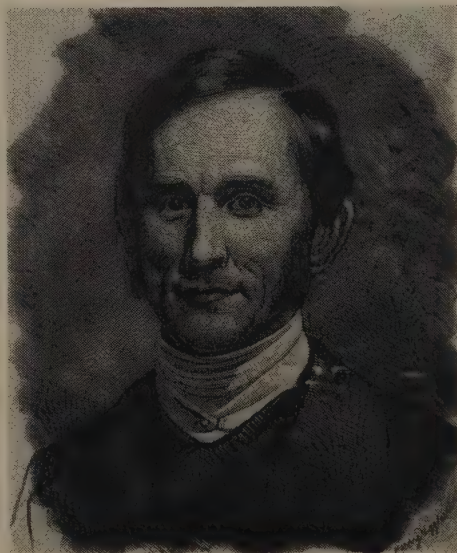


THE REVEREND
JOHN T. WHEAT

Missionary who, in 1836, brought together
the third permanent Episcopal congrega-
tion in Louisiana, St. Paul's, New Or-
leans.

THE REVEREND
JAMES ANGELL FOX

First president of the Standing Commit-
tee, Diocese of Mississippi; present for
abortive Louisiana conventions in 1830
and 1835.



A modest chapel was built near Rampart on Bienville. From its "sentry box" pulpit the French Protestants could hear sermons in French.

Here in 1832, Joseph Lovell, a native of New Jersey who had moved to New Orleans to open a mercantile establishment, and who was ever a missionary at heart, served as superintendent of the Sunday School. When he took charge of Christ Church Sunday School the following year he chose the young man he wanted to carry on in his stead.

Thus, Christ Church, even prior to the permanent founding of the diocese, let its missionary light shine not on a foreign land but as an encouraging beacon to those nearby.

What happened to the diocesan organization which was completed in 1830 is not clear. Probably it was not kept alive long enough to seek recognition at the General Convention which followed it. Certainly Bishop Brownell, who had been present for its organization, would have done what he could had the diocesan organization still lived. It could not have been lack of size which prevented recognition for, while the Diocese of Louisiana had fewer missions and parishes than Mississippi or Alabama, it had more communicants than either and as many settled clergymen in 1832 as Mississippi and more than Alabama.

Perhaps Bishop Brownell himself had decided Louisiana was not strong enough to support its own bishop.

In any case, at the General Convention of 1832, he proposed a canon which authorized "The Dioceses of Mississippi and Alabama and the clergy and churches in the State of Louisiana" to:

Associate and join in the election of a Bishop; anything in the canons of this Church to the contrary notwithstanding; the said association to be dissolved on the demise of the Bishop, and not before, unless by consent of the General Convention.

Such an association for the purpose of episcopal supervision had already once before been authorized in the case of the Eastern Diocese which was composed of the New England states with the exception of Connecticut.

Once again Louisiana went through motions which should have achieved episcopal supervision. But during the course of those motions the question of interpretation of the phrase: "The clergy and

churches in the State of Louisiana" was raised. Did it mean that the General Convention was refusing Louisiana the right to become an organized diocese? Or should the "clergy and churches" first organize as a diocese and then join with the other two to get a bishop?

At first no question was raised. On January 31, 1833, Welman told the vestry of efforts being made in Alabama and Mississippi to build, with Louisiana, a South Western Diocese which would have one bishop for the three dioceses. And Christ Church vestry passed a resolution stating that in view of this the Diocese of Louisiana should be re-organized. A committee of three was named to correspond with the churches in this state, asking them to appoint delegates to a convention in New Orleans on the last Tuesday in March to form a constitution for the Louisiana diocese and to appoint delegates to meet the day after with the Dioceses of Alabama and Mississippi to organize the South Western Diocese. The Reverend William Barlow, for the past year acting rector of Christ Church, Joseph Lovell, and the warden, R. M. Welman, were appointed the Committee of Correspondence.

This convention to organize the diocese was also held. But during its course the theory prevailed that the canon refused Louisiana the right to organize. And organization was not re-effected. The invitation to the other dioceses to meet had been sent but the date for the joint convention had not been practical as the annual diocesan meetings were scheduled for later.

But on May 24 the vestry received a letter from the Reverend James Angell Fox, president of the Diocese of Mississippi, announcing that the Mississippi diocesan convention had elected delegates to such an organizational convention at its meeting at Woodville on May 1 and suggesting that a date be set for the convention. The third Monday in June was named by Christ Church for this meeting. The vestry voted to call as rector for Christ Church whoever was named as bishop, if that clergyman were agreeable to the congregation. Thus the bishop would be assured of at least the support he could count on as rector of the parish; and the parish would have a distinguished clergyman as rector.

But the convention was not held. And when Charles Harrod, a vestryman deputed to ask Dr. Hawks to become rector, approached him that summer in New York, Dr. Hawks again refused. Louisiana continued to struggle along without diocesan organization, and Christ Church without a rector.

Christ Church was also having difficulty over another matter which only too often causes disruption where it should create harmony. From its first days the church edifice had been a problem. The need for constant repairs was an increasing drain on the parish. Moreover, if Christ Church was to be the influential parish it should be, the building was too small for the swelling population of New Orleans.

Welman presented a resolution to the vestry, championing building a new church rather than adding to or repairing the old. On April 28, 1833, the pewholders concurred and the committee reported it believed it could build for from \$30,000 to \$40,000, including an organ, bell, chandelier and clock of the best order.

But by December the differences of opinion had begun. There were those who wanted to move farther out. There were others who wanted to rebuild where they were. Relf, the businessman, and Welman, the sentimentalist, voted with those opposed to moving. So many of the pewholders were not present at the meeting that it was announced everyone had a week in which to vote. At the end of the week the vote was counted: 27 for moving, 28 against.

Nothing was done.

With the pewholders so closely split, it was ever more apparent that matters had to be brought back into proper perspective.

The parish turned to the best friend it had, Bishop Brownell, and invited him back, not as a representative of the Mission Board but at the expense of the parish, to straighten out its difficulties.

Fortunately, the bishop believed that a southern winter sojourn might help his wife. Accordingly he, Mrs. Brownell and their daughter left Hartford on November 10, 1834, embarking at New York on the ship *Louisville*, bound for New Orleans. On board was Greer B. Duncan of Christ Church whom he had already met. A stranger to both, also on board was the Reverend Raymond A. Henderson, an Episcopal clergyman who, as a representative of the Domestic Committee of the Board of Missions, had established the Episcopal Church in St. Augustine, Florida. Mr. Henderson had heard of the French church in New Orleans and was going to that city to see if he could become its rector.

When the *Louisville* arrived in New Orleans, the Brownells were escorted by the vestry to the home of Lucius Duncan where, since the rectory was rented, they were to remain during their stay. Mr. Henderson found lodging at the home of the Reverend James Angell

Fox who was then ministering to Christ Church. During the course of the next few weeks Mr. Henderson became the pastor of the French group. His object was to establish the Episcopal ritual in the church and to this he turned his attention to such effect that it seemed probable that the congregation would become as definitely Episcopalian as Christ Church had.

Bishop Brownell was appalled at the depression and discouragement he found in Christ Church. He noted in his journal:

Some members of the Congregation were attending other Churches, others were in the habitual neglect of public worship. There was also a deep-rooted difficulty in regard to the building of a new Church, and especially in regard to its location.

At the request of the vestry, the bishop addressed the congregation on the subject, pointing out that since both a proposed new location and the present one were sufficiently convenient, the important thing was *unanimity* rather than the choice between them. He stressed the absolute necessity of

. . . building a new church to give stimulus and animation to the Parish, and to collect a Congregation of sufficient ability to support a Clergyman of the highest character. In connection with a new Church, I urged the call of a permanent Rector, who should command the confidence of the Parish and the respect of the public; and I suggested the expediency of immediate measures for the organization of the S. W. Diocese and the election of a Bishop, who should at the same time be the Rector of the Parish.

Christ Church had tried to implement these ideas the year before and had failed. Now that the members were urged by a loved bishop in whom the parish had such confidence, perhaps they would succeed.

Within six weeks Bishop Brownell had brought order out of the emotional chaos. The church would be rebuilt on its present site. This decision satisfied alike those who thought a new church should be built and those who didn't want to move. The necessary \$40,000 would be raised, in the main, by loans from members of the congregation; but anyone wanting to donate was also invited to do so. Plans were drawn by Dakin and James Gallier, the elder, whose recent architectural triumph, the new St. Charles Hotel, was the pride of New Orleans. Twogood would build it.

And moreover, the pacified vestry voted to call a meeting at which the Diocese of Louisiana would be "re-organized."

Perhaps Bishop Brownell had explained the meaning of the canon he had proposed in 1832. Perhaps he said it reflected simply his knowledge of conditions as they then were in Louisiana and that since no actual diocesan organization existed, it was better to organize the large grouping, using the instruments then available—the two organized dioceses and the unassociated churches of Louisiana.

In any case, on January 26, 1835, the Louisiana churches for the third time went through the motions of being organized. Delegates to the General Convention of 1835 were elected. The clergy present were Mr. Fox, Christ Church, Mr. Bowman, Grace Church, St. Francisville, and Mr. Henderson of the French church who assured the convention that the French Protestants wanted to be in union with the Episcopal Church. The lay deputies included Joseph Lovell, R. M. Welman, and Robert Layton from Christ Church, and Dr. E. H. Barton from Grace Church.

Mr. Henderson won the acceptance of the assembly for the French Protestant church. He told of the gloom which blighted the church because of the death of its two previous pastors. He spoke too, of the "gleam of light . . . now cheering this scene of darkness and death," and revealed that:

divine services in the French language, and also in English are performed every Sunday and are well attended. A Sunday School has been commenced of the most interesting character, being the first of its kind in our country, for French, Spanish and American children, where instruction is given in the three languages. Upwards of fifty scholars are already in attendance, under the care of twelve teachers.

The convention voted to admit the French church into union with the diocese under the name of the "Church de la Resurrection" (*sic*), provided it acceded to the constitution and canons of the diocese.

Thus, for the convention, Mr. Henderson was an accredited delegate though prematurely accepted, for his consistory voted not to accede to the constitution of the proposed diocese. The members were still uncertain as to whether the Episcopal rites were those this congregation of Lutherans, Calvinists and other Protestants might desire.

During the winter, at the request and expense of Christ Church, Bishop Brownell visited the convention of the Diocese of Alabama at

Tuscaloosa on January 19, and that of Mississippi in Natchez on February 23 and 24, inviting them to a convention March 4 and 5 in New Orleans.

While the bishop busied himself with these matters, a storm was being generated in New Orleans, where the Reverend Mr. Henderson, originally from Pennsylvania, was transplanting to the diocese-in-the-making the eruptive issue of High versus Low Churchmanship which would split the Pennsylvania diocese. Whether or not personal animus against Bishop Brownell was involved, the newcomer was able to get the clergy of Louisiana to believe that the erection of a diocese with episcopal supervision would automatically mean **High Churchmanship**.

Christ and Grace Churches had long sought and suffered from the lack of this very episcopal supervision which Mr. Henderson distrusted. But, perhaps, the fact that with the bringing of Bishop Brownell south Christ Church had been forced to cut the salary of its acting rector made Mr. Fox resentful of episcopal personalities. Perhaps he doubted the ability of the diocese to support a bishop. Perhaps Mr. Bowman remembered the controversies of the East from which he had come as a clergyman.

In any case, no member of the clergy of Louisiana, who had been present at the January convention, attended the meeting to create the South Western Diocese by which episcopal supervision could be gained. In evidence of the bitterness of the feeling, Christ Church summarily dismissed Mr. Fox two days before this convention so that he might not cast a negative vote while serving as its clerical delegate.

The delegates present at the convention in March were: from Mississippi, the Reverend Pierce Connelly, Thomas H. Prosser, Dr. W. Newton Mercer, and Samuel Davis; from Alabama, the Reverend Norman Pinney, the Reverend Caleb S. Ives, the Reverend Daniel S. Lewis, Fred S. Blount. The Louisiana delegates were all laymen from Christ Church: Isaac Ogden, L. C. Duncan, Joseph Lovell, Richard Relf, R. M. Welman and William Christy. Mr. Connelly was elected president and Mr. Ives secretary of the convention. Bishop Brownell was invited to attend the sittings of the convention.

The convention elected Dr. Francis Lister Hawks Bishop of the South Western Diocese and a Standing Committee consisting of the Reverend Messrs. Bowman, Connelly and Pinney, and Messrs. Lovell, Relf, and Welman was elected.

When the Brownells left for home on April 27, travelling by river,

the bishop knew he had left Christ Church in far better condition than he had found it. He thought he had also established the South Western Diocese. While he cannot have been ignorant of the trouble he left behind, his sanguine disposition may have minimized it and he felt strongly grateful to God for the good he had been able to accomplish.

But things were far from well with Louisiana. As Joseph Lovell wrote Dr. Hawks:

So great a good [as the organization of the South Western Diocese] could not be brought about without stirring up the wrath of Satan.—Indeed, I should doubt whether the work were of God had we no opposition to contend with.

The High Church—Low Church controversy which had been implanted was to survive only a short time in the tolerant atmosphere of Louisiana. But at General Convention, Louisiana's diocesan organization which had been effected in January was turned down because of a protest lodged by Christ Church's vestry, and the South Western Diocese was also not recognized because of the apparent split between clergy and laity in Louisiana.

The rebellious Mr. Fox established in New Orleans in April a second English-speaking Episcopal congregation. The members consisting, strangely enough, entirely of women, met for its first service in Paulding's church, a Baptist meetinghouse, on Lafayette Square, where the United States postoffice now stands. In July, services were moved to Mr. Fox's residence, at the southeast corner of Carondelet and Lafayette streets. In September Mr. Fox returned to Mississippi and the services were never resumed. So ended the short-lived first Trinity Church of New Orleans.

The triennial General Convention held in Philadelphia that summer of 1835 was to go down in history as the great missionary convention, at which the entire missionary work of the Church was re-organized. Bishop Brownell's special canon of 1832 was superseded. And here in Philadelphia, where the first convention of the Episcopal Church had met, provision was made for the election of missionary bishops. Earlier Churchmen had been missionaries and bishops. But officially a bishop is a missionary bishop only if elected by General Convention instead of by the area over which he has jurisdiction, and, additionally, is supported by the Board of Missions. The triennial convention elected Jackson Kemper, Missionary Bishop of Mis-

souri and Indiana, and Francis Lister Hawks, Bishop of Louisiana, Arkansas and Florida. Bishop Kemper was consecrated September 25, 1835. After some discussion, Dr. Hawks declined. He had heard tales of the "discordant situation in the Louisiana churches," tales spread by Mr. Henderson who had gone north to attend the General Convention and did not return to the French church.

During the summer, Joseph Lovell, who attended the Triennial, had also been turned down when he sought Dr. Hawks as rector of Christ Church. Lovell had thought the South Western Diocese would be officially established. He offered Dr. Hawks a salary of \$3,000 for five months service a year. Dr. Hawks refused the rectorship with the plea that he might need more time for diocesan affairs. In turn he asked for \$1,500 toward the support of the episcopate and in payment of his parochial duties; but he asked that he be permitted to use his time as his judgment dictated.

Incredibly, even with the whole General Convention voting in its interest, Louisiana still could not get regular episcopal supervision. How desperate were young churches in the new part of America is summed up in a letter of Lovell's to the Foreign Missions Committee in December.

I rejoice to learn the success of our Mission in Greece, and that you have it in contemplation to originate a work for Persia . . . but let us not . . . overlook the moral wastes of our own beloved Country. How can the apathy of our Church be accounted for in relation to this immense South Western region? We have here [in Mississippi, Louisiana and Alabama] seven or eight organized—numerous and wealthy congregations—with Churches erected and consecrated, and yet no Pastor in either to break to the anxious and longing Communicants the Bread of Life! We have besides twenty situations where Congregations could be immediately organized, and our Church planted, had we only a few faithful and zealous Clergymen! This whole country is ripe for, and anxious to receive the Church—but there is no Chief Shepherd here . . . and consequently the few scattered and unprotected sheep of the flock wander into bye and forbidden paths that are lost.

You may reasonably ask, why not call Clergymen if such abundant means are in readiness for their support? I answer, that many of us have called and laboured in vain—we have used the voice of importunate entreaty—we have endeavoured to excite the sympathies of our Northern brethren by frequent and vivid representations of the importance of the

field, and of its almost entire destitution of Ministerial Services. So far our efforts have been in vain. Some of our Churches have been sadly disappointed in those they did call. Ill health, changeable views or faithless conduct have conspired to leave the great and populous states of Louisiana, Mississippi and Alabama, with but *one* regularly employed officiating Clergyman.

That one clergyman, the Reverend Daniel S. Lewis, was at Mobile. At St. Francisville Mr. Bowman had died on August 30, 1835. Mr. Fox, in Mississippi, was farming. Later he would establish the parish at Bovina and become Nestor of the Mississippi clergy. Pierce Connelly had given up his charge at Natchez to go to Italy to decide finally, in the negative, whether the claims of the Roman Catholic Church were superior to those of the Anglican. The Reverend Dr. John Johns of Baltimore, later Bishop of Virginia, turned down an invitation to serve Christ Church as rector.

Bishop Brownell was named Provisional Bishop of the Southwest without giving up his Connecticut see. And Christ Church continued its efforts to get a rector. It was now more than five years since the health of Dr. Hull had become so impaired as to make his regular ministerial work impossible. Lovell quoted with approval a remark that if New Orleans were to find a talented and devoted clergyman "he would soon number a whole Empire as the seal of his apostleship." Lovell wrote Bishop Doane of New Jersey:

To the able and devoted servant of God, who comes here at this moment, will be ascribed the honour of building up the Church throughout this South Western region. He may become our Bishop within the first 12 months.

In the meantime the new church building was rising. The organ was ordered. Lining and cushions for the pews were arranged for. The Reverend John T. Wheat, in the South for his health during the winter of 1836, served the church a few months with great success. As the old church had been torn down to make place for the new, services were held in the French church, itself without a minister and in atrophy; and then, when the congregation had built up again in size, in Paulding's church.

Mr. Wheat wrote later of this period:

I had a most delightful sojourn of about six months amongst a charming people, lavish of kindness to my family,

that had soon joined me. I was in frequent requisition for private official duties, and formed many lasting friendships. Beside marriage and baptismal presents, much larger than I had ever heard of before, I received a very liberal salary from the Vestry, and, at parting, five hundred dollars for my parish at Marietta. The Church people of New Orleans, at that day, were certainly most generous and liberal. The Rev. Mr. Dorn, of Philadelphia, as a special agent of the Committee of Domestic Missions, came South on a begging errand. To his great surprise, we collected, in a short time, well on to \$3,000.

One of his major contributors was Joseph Lovell who promised to set aside \$400 a year for foreign and domestic missions. That summer the Missionary Board on his recommendation decided to send a missionary to the upper area of New Orleans. The pertinent canon required then, as now, the approval of an already established church of the plan to organize another parish or mission in its immediate neighborhood. As Christ Church vestrymen had been active in getting the Missionary Board interested in the new station, that permission was not long in coming.

Christ Church vestry voted on December 20, 1836, that it agreed to the establishment of the missionary station provided its lower limit was Delord Street (now Howard Avenue). But even before this official act of the vestry, a meeting of those Episcopalians interested in the mission station had been called. And Mr. Lovell had recommended Mr. Wheat as the missionary.

Mr. Wheat was soon at work, and the congregation which was to flower as St. Paul's, the second permanent Episcopal congregation in New Orleans, was being brought together. Mr. Lovell wrote the Mission Board in January, 1837, that he had decided to give his entire missionary money each year to domestic missions and would therefore withdraw his subscription of \$200 for foreign missions and use it to help support local missionaries in New Orleans or to provide for them places of worship.

In his decision, Bishop Brownell concurred.

For the third time the worthy bishop was in New Orleans, again at the expense of Christ Church. He had heeded the church's plea that since the new structure was completed, it was important that the stimulus of moving into this beautiful new building not be lost. There was still no rector. Would he come?

Travelling by way of "Wheeling (West Virginia) and the Rivers

as the season is so boisterous and the Mexican Gulf somewhat infested by Pirates," the bishop and Lovell came south in November. They were accompanied by the Reverend Dr. Nathaniel S. Wheaton, president, as had been Bishop Brownell, of Washington (now Trinity) College in Hartford. Bishop Brownell had recommended Dr. Wheaton for the rectorship.

During the few weeks that Dr. Wheaton assisted Bishop Brownell, vestry and clergyman came to an understanding, and Dr. Wheaton left, agreeing to return the following November after the summer heat, to take the position of rector. During this period, according to Lovell, Bishop Brownell confirmed the first male members of the congregation since its founding.

The Greek Revival building of which the congregation was rightly so proud was a freestone and granite structure with an Ionic colonnade. It was so large that it took up the entire church property, and even the monument to Governor Claiborne had to be removed to make room for it. Lovell, who was conscious of the trend to Gothic in church architecture in other parts of the nation, likened it more to a bank than to a church.

A new choir was formed in December, and its training began. In Connecticut, Mrs. Lydia Sigourney, prolific nineteenth century versifier, and wife of a clergyman in Bishop Brownell's diocese, prepared a hymn to use at the consecration.

Finally, on March 26, 1837, the second Christ Church was consecrated, choir and congregation joining in singing Mrs. Sigourney's paean:

Behold the Temple! God of grace!
From each unhallowed purpose free,
Which, trusting in our Saviour's name,
We gladly consecrate to Thee.

Here bid our prayers accepted rise;
Bend to our praise Thy listening ear,
And smile upon the vows that break
From fervent lips and hearts sincere.

The pure baptismal water bless,
Which here our infant race shall seal.
And with Thy presence cheer the flock
That daily round this altar kneel.

Lift up your heads, ye holy gates,
And hail the Gospel's peaceful sway.
Yea, lift your heads exulting high.
And give the King of Glory way.

So may the gates of Heaven unfold,
With music's everlasting strain.
To many a soul who, 'neath this dome,
Salvation's priceless goal shall gain.

A few weeks after the consecration, Bishop Brownell left for home, never to return to New Orleans, though he was to live until 1865. He had nurtured Christ Church through some of its most trying years and was to remain the confidant and friend of the vestry until his death, suggesting other rectors and giving advice as requested. In appreciation of his unselfish and devoted service, the vestry presented him with a pair of handsome silver pitchers, appropriately inscribed.

CHAPTER IV

A WARRIOR BISHOP'S FIELD (The Diocese, 1838-1842)

Now, slowly and in travail, the stage is being set for the appearance of Leonidas Polk, the warrior who ranks with the foremost of the Church's sons.

But rough days lay ahead for the spindly churches of Louisiana, during which, by the grace of God, the diocese would at last be established and episcopal supervision provided; hard times over which Church and Nation eventually would triumph, as triumph they always must.

The great panic precipitated by the fluctuations in the value of paper money flared in 1837. Not until 1845 would Louisiana recover from the effects of the worst depression the United States had yet endured. In tragic coincidence the ever-threatening yellow fever brought the death rate in New Orleans during these years to as high as 180 of each thousand in the population. Against such evils any organized society would have trouble making headway.

The infant St. Paul's was the first of the New Orleans churches to reel before the depression. The earlier pledges of \$40,000 for building its church were impossible to collect because the biggest contributors were the hardest hit. Adjusting to this disappointment, the parish was dealt another blow in the resignation of Mr. Wheat who went to Tennessee in June, at the insistent request of his good friend Bishop Otey.

For a time the Orleans Churchmen talked of combining the two Episcopal parishes. They envisioned that Christ Church would call as assistant to the Reverend Dr. Wheaton, the Reverend William T. Leacock, a young Englishman newly arrived from Jamaica and well spoken of, to take care of the combined congregation. But Mr. Leacock too was called to Tennessee, seemingly a lodestar state; the plan fell through. Fortunately, St. Paul's maintained its own organization through the difficult period which followed. For its stability, St.

Paul's could thank such resolute men as John Messenger and Augustine Slaughter, its first senior and junior wardens; John H. B. Morton, Thomas N. Morgan and Major John B. Grayson, U.S.A., the first vestrymen; and its organizers, among whom were William F. Brand, later a distinguished priest in Maryland, and Charles Goodrich, a theological student home on a visit, and later rector of the parish.

Having just completed its new edifice Christ Church was in no financial shape to weather a depression. The bills for building the new church had not yet been fully paid when, on May 13, 1837, fourteen of the New Orleans banks suspended specie payments. The church's money was as involved as that of its parishioners. Where lay the blame could not be established. But during the bitter discord in the disturbed atmosphere, the gentle and possibly financially affected Welman resigned as treasurer and warden. If there was a church scandal, involving sacramental wine stocks, as hinted, it has been well hidden! The presence of a permanent rector was a Godsend.

Despite the vagaries of mammon, the parish grew. At Easter Dr. Wheaton had 120 communicants. Many of St. Paul's parishioners rented pews temporarily in Christ Church, making up numerically for the deserters to vigorous, unorthodox Mr. Clapp's congregation and to the Presbyterians. All the pews of Christ Church were sold or rented and there was talk of building galleries to accommodate visitors.

In St. Francisville things were not going well. The troubles of Grace Parish arose not from the depression but from the lack of an acceptable rector. Lovell recorded that the parish, since the death of the Reverend Mr. Bowman, "slept the sleep of death." From this sleep the Reverend Roderick H. Ranney, who was next its intermittent minister, could not awaken it. He had been sent by the Domestic Committee of the Missionary Board to what seemed to be a prosperous little town-in-the-making, Grand Gulf, on the Mississippi River. He was unable to raise funds for a church and so came to St. Francisville, believing he had been called by the vestry. In addition to occasional ministrations over the course of several years, he served as rector from March 2 to June 1, 1838. But devout though he was, and sincere in his ministry, this man who lacked the social graces was not one around whom the planters of the Felicianas would rally. When he spoke, he enunciated so faintly that he could not be heard. When he told a joke at table he laughed so hard he couldn't be understood. A good man but a square peg. Despite his lack of following at Grace

Church, his monument was to be the gathering together of many a group which would found parishes that still exist today. A man of God, moved by the Spirit, can often accomplish more than more polished leaders.

The condition of the parish is apparent from the comments of the Reverend Nathan W. Munroe whom the Domestic Committee sent from Tennessee in the fall of 1836 after it voted to consider St. Francisville a missionary station. He noted:

When I first came I found the church wide open, the windows broken; the organ gone; the few prayer-books torn in pieces; playing cards strewed about; and everything looking like sin and desolation itself.

Mr. Munroe re-established Episcopal services just in the nick of time. Three other congregations had decided to hold services in Grace Church and might have won over the forlorn St. Francisville Episcopalians. Though Mr. Munroe declined a permanent appointment, his brief stay heartened the parishioners.

Among these was Thomas Butler, the first warden. As Congressman, judge, and owner and operator of twelve large sugar and cotton plantations he was one of the most influential men of that section of the state. Largely through his continuing interest the parish maintained itself.

The Domestic Committee would happily have sent a missionary to Natchitoches which, in 1838, it declared a mission station. But no missionary could be found.

The Missionary Bishop of the Northwest, the Right Reverend Jackson Kemper in St. Louis, also was not unmindful of the Episcopalians who had taken root down river. In February, 1838, he embarked for New Orleans on a fund-raising trip in the interest of a medical school at St. Louis, later to be called in his honor Kemper College. Accompanying him was the Reverend D. S. Lewis, formerly of Mobile. During their brief stop at St. Francisville, Bishop Kemper consecrated Grace Church, assisted by the companion who would later serve the church as rector.

We are indebted to Bishop Kemper's journal for his impressions of contemporary New Orleans and of its State House where minutes, speeches and resolution were still recorded in both English and French. From the St. Charles Hotel, he could see the city spread out toward Lake Pontchartrain, six and a half miles away, through

swamps across which a railroad had been built so that coastwise travellers could take ship from that point. The bishop praised the high lamp-posts, some of which had been equipped with gas, and described the French Exchange as "the handsomest thing of its kind, I should think, in America." At the barracks two miles south of the city, 1,200 Seminole Indians—pitied by the bishop—waited to be transported to join the Senecas in Arkansas. Of the music at Christ Church he said: "The music was admirable—superior I think to any I ever heard before in a church."

He records too his Creole dinner at the home of Richard Relf, now senior warden. A Pennsylvanian, Relf had come south shortly after the Purchase and with Beverly Chew had operated a factoring firm, backed by the glamorous speculator Daniel Clark. A young woman, Myra Gaines, who called herself Clark's daughter—and eventually proved her claim—had come to town and denounced Relf as the man who tore up her father's will. But of this famous law suit Bishop Kemper makes no mention. He does describe Relf as cashier of the Louisiana State Bank, and secretary-treasurer of the Charity Hospital Board, a toothless, thin-faced and stooped man. But even though senior warden, neither he nor James Hopkins, president of the Mechanics and Traders Bank and also warden, were communicants of the Church.

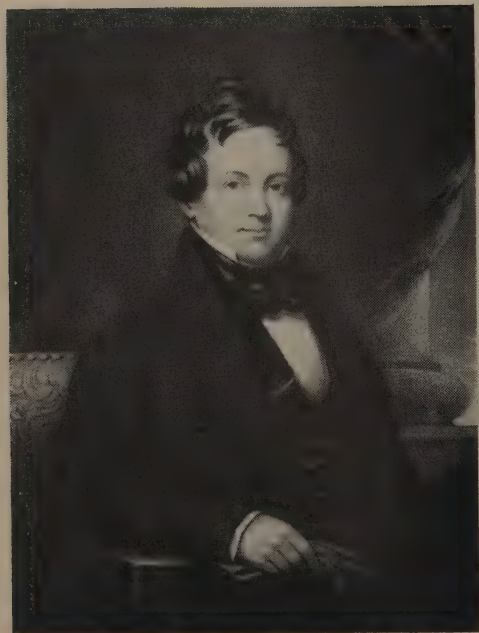
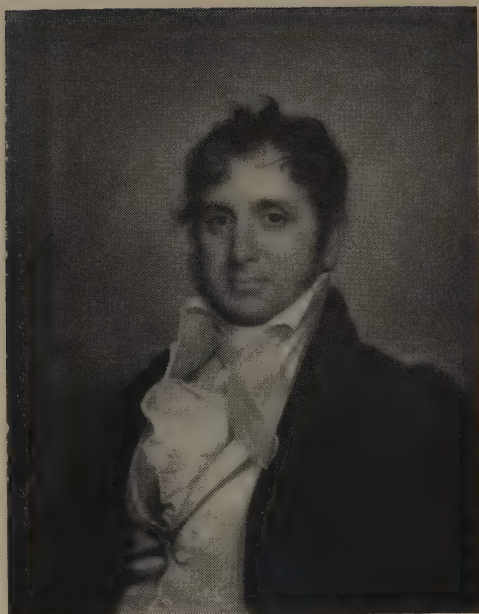
Bishop Kemper writes also of scholarly Lucius C. Duncan, a man of Scots descent, a widower, and outstanding lawyer, who was fond of poetry and *belles lettres*, and who owned a sheet of Sir Walter Scott's handwriting, given him by Scott's publisher when in England. Duncan also had a painting of Paris, mortally wounded, which had once hung in the Louvre. Duncan as a boy had been brought south and left with friends in Baton Rouge after the catastrophic earthquake of Christmas week, 1811, had destroyed his family's home in New Madrid. His brother, Greer, joined him later after he had established his practice. The two of them were to be defense lawyers for Relf. And later Greer was to represent Myra Gaines, arguing against Daniel Webster, before the Supreme Court of the United States.

Such, in brief, was the background of the people and the churches which came together on April 28, 1838, at long last, at Christ Church to erect finally the Diocese of Louisiana.

The epochal meeting opened with divine service led by the Reverend Dr. Wheaton, who was then asked to preside. W. F. Brand was appointed secretary. The men present then gave the secretary certi-

THOMAS BUTLER

Judge, Congressman, planter. First senior warden of the second Episcopal church in Louisiana, Grace, St. Francisville, and delegate to the Primary Convention, 1838.



LUCIUS C. DUNCAN

New Orleans lawyer. Vestryman of Christ Church and delegate to the Primary Convention, 1838. Warm friend of missions.

fied copies of resolutions of their vestries appointing them as delegates to a convention to organize their churches into an independent diocese. From Grace Church came Thomas Butler and William D. Boyle; from Christ Church, Richard Relf and Lucius C. Duncan; and from St. Paul's William F. Brand. The Reverend Dr. Wheaton and the Reverend Roderick H. Ranney were the clerical representatives of their churches.

On motion of Mr. Relf it was resolved that Mr. Ranney and the Honorable Thomas Butler act as a committee to draft a constitution. This act had evidently been arranged ahead of time, for the committee immediately reported the constitution it had drawn up. The work the members wrought was good; it was to last without major revisions to the beginning of the twentieth century.

The new constitution provided that the Church in Louisiana accede to the constitution of the Protestant Episcopal Church in the United States and acknowledge its authority. Diocesan meetings would be held the third Wednesday in January, with the bishop *ex officio* president. If there were no bishop, a president *pro tem* could be elected from the clerical members present. The secretary would be *ex officio* treasurer. Special meetings would be called by the bishop or, if none, by the Standing Committee.

The convention, said article three, "shall consist of all ministers of the church in regular standing who have officiated six months in some parish in the state, clerical instructors of youth, and chaplains in the Army and Navy resident six months in the state." Each parish was allowed a minimum of three lay delegates and if it consisted of more than 50 families, five, to be chosen by the vestry and whose certificate of appointment, signed by the wardens, must, before they be seated, be laid before the convention. Representation from two-thirds of the parishes in union with the convention, whether clerical or lay, constituted a quorum. Clergy and laity would deliberate in one body unless otherwise provided.

The Standing Committee was authorized to consist of three clergy men and three laity of whom three, including at least one clergyman, would constitute a quorum. To elect a bishop the Standing Committee must send out notice four weeks ahead of the convention specifying the business to be laid before it. At such election the clergy, voting separately, would elect a fit person; the laity would then approve by ballot.

Lucius Duncan moved that the constitution be accepted. Richard

Relf then moved that Dr. Wheaton, Mr. Ranney and Messrs. Thomas Butler, Lucius C. Duncan, Joseph Lovell and George Lawrie be appointed delegates to the General Convention with Messrs. James Colles and William F. Brand as alternates. Duncan then moved that the deputies ask for union at the next General Convention.

A Standing Committee made up of Dr. Wheaton, Mr. Ranney, and Messrs. Duncan, Butler and Relf was elected and authorized to prepare canons for the government of the Church in Louisiana. Punctiliously Mr. Boyle moved that the proceedings be printed.

Now, at last, the diocese had been created. Would it be recognized in union with the General Convention? And from where would it get its episcopal supervision? The answers came soon.

Of the deputies elected to General Convention, only Joseph Lovell and Dr. Wheaton were present in Philadelphia, when on September 7, 1838, the House of Deputies passed a resolution receiving the Diocese of Louisiana into union. The next day the House of Bishops concurred. Louisiana's deputies took their seats.

At this same convention the Dioceses of Indiana and Florida were taken into union.

But many of the Southern dioceses now in union with the convention lacked bishops of their own. They asked to be given—and received—the right to request the missionary bishop to supervise them.

The new post of Missionary Bishop of the Southwest, now in 1838 under the title of Missionary Bishop of Arkansas, was still unfilled. The convention, with "impressive unanimity," selected the Reverend Leonidas Polk of Tennessee, the noble Churchman and soldier who came to Christ when a cadet at West Point, and whose name was to become inseparable from the lost cause for which he would one day die in battle.

On January 16, 1839, at the first convention of the Diocese of Louisiana—the organizing convention is called the primary convention—Lucius Duncan successfully moved that the Diocese of Louisiana ask Bishop Polk to take full episcopal charge of the diocese, overseeing it in addition to his duties as missionary bishop.

At this convention the same clerical delegates were present as before. From Christ Church came Duncan and the junior warden, James Hopkins, from St. Paul's, Brand and Thomas Sloo, Jr. No lay delegates attended from St. Francisville. The Standing Committee members were re-elected.

An important part of the work of the convention was the ratifying

of the diocesan canons as reported by Lucius Duncan on behalf of the Standing Committee.

To organize a new parish, the canon read, the interested persons must meet, choose two wardens, not less than five vestrymen, and a parish clerk. The parish must vote to adhere to the constitution and canons of the General Convention and of the Diocese of Louisiana. Parish meetings should be held each Easter Monday for annual elections. Any person who owned or rented a pew or contributed to the support of the church was entitled to a vote.

The first fund of the Diocese of Louisiana was provided for under the canon. Each parish must send at least one percent of its minister's salary, and in any event not less than \$10, to the treasurer for convention expenses.

The parishes were to get registers in which all baptisms, confirmations, marriages and funerals could be recorded and from which annual reports should be made to the convention. It was also prescribed that every convention should be opened with prayers and a sermon and the administration of the Lord's Supper, and further prayers held every morning during the convention.

Dr. Wheaton gave a report as deputy to the General Convention. He also reported, as rector of Christ Church, that the parish had between 130 and 150 communicants. Mr. Ranney reported 12 white and two colored communicants at St. Francisville. As St. Paul's was still without a clergyman, no clerical report was made.

A printed journal of the proceedings was authorized. Someone said that the bill for the last journal had not yet been paid. Duncan promised to speak to Christ Church about paying it. (It did.) And on that human note the first convention ended.

* * * *

Tall, cleanshaven Leonidas Polk, scion of a noteworthy North Carolina family, was born at Raleigh, North Carolina, April 10, 1806, attended the University of North Carolina and later was graduated from the United States Military Academy at West Point. His father had been a colonel and his grandfather a general in the Continental Army; and it was over the protests of his military-minded family that young Polk chose the ministry.

Those were the days of the ascendancy of Gallic Deism and glib agnosticism. Religion was not popular at West Point. The post chaplain, the Reverend Charles Pettit McIlvaine, mourned that his

sermons and tracts were wasted on desert air. But one of these messages was unexpectedly read by Cadet Leonidas Polk. Of the young Carolinian's subsequent visit to him, McIlvaine later wrote:

A cadet did venture to come, in open day, to the Chaplain's study, too deeply concerned to heed what would be said of him. He was personally unknown to the Chaplain. His message he tried to utter but he could not. Again he tried, and again: but the heart was too full for speech. At length it was: "Tell me what I must do—I have come about my soul. I know not what I want—I am entirely in the dark. What must I seek? What must I do?"

McIlvaine talked prayerfully with him that evening. Polk said he must do something as a demonstration of the change he felt in himself. Until then no cadet, officer, professor or instructor had ever knelt at the service.

Of the next morning at chapel when the General Confession in the service came, McIlvaine wrote:

I could hear his movement to get space to kneel, and then his deep tone of response, as if he were trembling with a new emotion; and then it seemed as if an impression of solemnity pervaded the congregation. It was a new sight, that single kneeling cadet. Such a thing had not been supposed to be possible.

Leonidas Polk had found God.

This was the beginning of a religious revival at West Point. Polk knew that his conversion meant the end of his military career. After graduation, he bade goodbye to such Academy mates as Robert E. Lee, Albert Sidney Johnston, his roommate, Joseph E. Johnston and Jefferson Davis, and entered the Virginia Theological Seminary in the fall of 1828.

He was ordained to the diaconate on April 9, 1830, and to the priesthood a year later on May 22. Within a month from his ordination he married his boyhood sweetheart, dark-eyed Frances Devereux of Raleigh. His first post was that of assistant to Bishop Moore at the Monumental Church of Richmond. Unfortunately his health was soon impaired by overwork and he took the cure-all of the wealthy, the Grand Tour. Returning from this trip he took up the life of a planter, in hope that he would be strengthened by a rural life. He took over the management of an estate left him by his father and also became rector of St. Peter's Church there, near Columbia, Tennessee,

where he soon became known throughout the diocese as an outstanding clergyman.

Again his health failed, and with problems at the plantation mounting, he resigned from the parish. A few months later the General Convention elected him Missionary Bishop of Arkansas with supervision of the Dioceses of Mississippi, Alabama and Louisiana, and episcopal oversight of the Republic of Texas, this latter making him the Church's first foreign missionary bishop. Despite his persistent ill health and his wish to stay quietly on the plantation with his wife and growing family, he accepted the charge and was consecrated bishop in Christ Church, Cincinnati, on December 9, 1838. One of the consecrators was the man who had baptized him, Charles Pettit McIlvaine, who had followed Bishop Chase as Bishop of Ohio. The others were Bishops Meade, Otey and Hopkins.

The arduousness of this charge the American Church had entrusted to a 32-year-old man of frail health is not fully comprehended even by the knowledge that it meant the supervision of 500,000 square miles, an area bigger than that part of the United States north of the Ohio River and the Mason and Dixon line east of the Mississippi River. Nor is it comprehended by the realization that in this area lived 1,500,000 people. Rather, the stupendousness of the work lay in the fact that the population was scattered over this wide area and that the people could only be reached by slow and difficult means of travel—by steamboat and canoe or by fording swollen rivers, by horseback, by springless open wagon, or even on foot. Yet, to the small communities and lonely dwellings where the children of the Church were found, Leonidas Polk went, "gathering congregations, holding services, preaching, baptizing, confirming and celebrating the sacrament wherever and whenever he could find an opportunity," as his son has written. His three missionary journeys can be likened to those of St. Paul.

During his first missionary voyage which covered 5,000 miles, Bishop Polk stopped at Shreveport, Louisiana, where on Sunday, March 24, 1839, he conducted the first religious service ever held in that primitive settlement of rivermen. During the trip down the Red River from the disputed territory between Texas and the United States to this point, he was indebted to a fellow passenger, Captain Barnard, an Episcopal fur trader who had formerly been a Nantucket sea captain, for the use of a bear skin on which he slept. This captain took a daily observation of the sun to be sure of the hour of the day and

then read his Bible so that he like his wife at home might surely be reading it as they had promised each other, at the same hour as she each day. On the trip down the river, the ship struck a partially submerged snag and would have sunk altogether had not the bishop suggested to the boat's captain how to raise it. Then the fur trader and the bishop, embarking on another ship while theirs made repairs, proceeded to their destination.

Here, at Shreveport, Polk was told "we have never had any preaching here, and we don't want any."

But the West Pointer was not intimidated. He persuaded a Shreveporter to lend him an unfinished house for services, posting \$600 bond against damage that might be done by hooligans. Captain Barnard borrowed a table, covered it with a white cloth on which he laid his Bible, and then went through the town ringing a hand-bell to give notice of the service.

Bishop Polk's son reported in his biography of his father:

At the last moment, when a mob, as well as a congregation, was gathering, the sunken steamer which the bishop had raised, came into port, and the crew, hearing of the disturbance, rushed to the scene of the expected riot and declared that the bishop should not be molested.

The service was then held quietly in the little settlement which Bishop Polk correctly prophesied would become the second largest city in Louisiana.

Three days later Bishop Polk arrived down river at Natchitoches where on Good Friday and Easter Day he held services in the courthouse and baptized an adult and six children.

Following Bishop Polk's subsequent report to the Board of Missions the Reverend John Burke was appointed to this mission which was organized on May 24, 1841. The senior warden was S. M. Tibbetts, the junior F. Williams. The vestrymen were William Hunter Lewis, G. DeRussy, Joseph G. Campbell, Victor Sompayrac, Ambrose Sompayrac, Adolph Sompayrac, George W. Lewis, D. M. Heard, Alfred Bludworth, Daniel H. Vail, Martin Fearing, with whom Bishop Polk stayed during his first visit, and Thomas H. Airey. Thomas P. Jones was clerk.

Continuing his journey down the Red River, Bishop Polk stopped at Alexandria where he learned that "the friends of the Church were few, but desirous of the services of a minister."

He had hoped to go to South Louisiana by way of Opelousas as he had heard that there were former North Carolinians, friends of the Church, in that section. But he found travel overland too difficult to undertake, and so postponed that visitation, stopping instead in St. Francisville on May 3.

On May 5, Rogation Sunday, he held in Christ Church his first service in New Orleans.

Of what he had found on his first episcopal visitation, he recorded:

There is no portion of the whole country so destitute, I presume as Louisiana. She has not, so far as I know a single church west of the Mississippi river; and I find a few or no Presbyterians, and only now and then a wandering Methodist.

Ten months later, on his second missionary journey, he consecrated on March 29, 1840, St. Paul's Church in New Orleans, the first church in Louisiana to be so set aside by the man who would be first bishop of the diocese.

Toward the end of his third visitation, which he made in the fall, Bishop Polk realized that he would have to change his residence to a place nearer the center of his work. Only four of the past 18 months had he been able to be at home with his family. Some point in Louisiana seemed logical. From it he could radiate to his various charges. Louisiana was to be his home, but on somewhat different terms than he had envisioned.

At a special convention of the Diocese of Louisiana in Christ Church, New Orleans, on May 20, 1841, the diocese, still too weak to name its own, voted to petition the General Convention to give it a bishop. The resolution pointed out that while the diocese bears "grateful testimony to the piety, fidelity, and arduous labors of the Missionary Bishop of Arkansas," there was no question but what it would take the undivided attention of one man settled in the growing state of Louisiana to "meet the spiritual wants of a population so large, and so destitute of the ordinances of Christianity."

Within the Diocese of Louisiana there were but four clergymen. Under the canons of the General Convention, a diocese would have to have six to name its own diocesan.

The plea of the Diocese of Louisiana was accepted at the next General Convention and the House of Bishops nominated Bishop Polk as Bishop of Louisiana. The House of Deputies concurred

unanimously in the election. That same day, October 16, 1841, Bishop Polk resigned his missionary jurisdiction and became Bishop of Louisiana.

Bishop Polk divided with Bishop Otey his work in Arkansas, Mississippi, Alabama and Texas, Polk continuing the work in Alabama until the arrival of Bishop Cobbs and in Texas until 1844. In 1845 Bishop Freeman took charge of Texas and Arkansas, and Polk's responsibility was Louisiana alone.

Of his period as Missionary Bishop of the Southwest, Bishop Polk said:

The vast extent of the field, the dispersed condition of the population, and the absence of the facilities for communicating with the different parts of it, have made the labor very great, and the apparent results far less than I could have desired. I have felt that I was engaged in the work of a pioneer, and that the seeds I was sowing, cast in as I trust in faith, would, under the waterings of my successors, and the blessing of God, spring up in due time and bring forth fruits unto eternal life.

The strength of the diocese was rapidly increasing. By the time of the first convention Bishop Polk attended, there were resident in Louisiana the Reverend John Burke at Natchitoches, the Reverend Charles Goodrich of St. Paul's, the Reverend Dr. William B. Lacey, president of the College of Louisiana at Jackson, the Reverend Daniel S. Lewis, now rector of Grace, St. Francisville, the Reverend Roderick H. Ranney, now a professor in the new college at Baton Rouge, and the Reverend Dr. Wheaton of Christ Church. There were three church edifices in the diocese and a fourth congregation, Trinity, at Natchitoches.

In Baton Rouge, Mr. Ranney during the first half of the year 1841, in cooperation with Dr. Lacey, officiated in a room set aside and furnished as a chapel by Mrs. Zachary Taylor, Episcopalian and wife of the post commandant, soon to be President of the United States. These services at the garrison were held every Sunday and after Dr. Lacey left for Jackson, Mr. Ranney carried on alone for the 40 to 70 persons who attended the services. Of these, only four were garrison people. Soon a parish organization would be effected in Baton Rouge.

At Natchitoches services were held twice each Sunday in the Court House until the Methodists were permitted use of the building for evening services and only the morning ones could be held. The Epis-

copalians raised \$131 toward purchase of an organ. And the Reverend Mr. Burke could report that he had distributed Prayer Books, sent him in liberal supply from the national office, at Greenwood, Shreveport, Alexandria and Donaldsonville. He had also placed two or three copies in each steamboat on the Red River, preparing the way for greater recognition of the Church in that area. As there was no other reading matter on the boats, the efficacy of placing the books there should have been considerable. Mr. Burke had been a priest of the Roman Catholic Church and coming into what he felt was the more primitive Church brought the ardour of new conviction into his work. That all was not easy for men of even his energy is reflected in a report he made on Trinity Sunday School:

The attendance on the S. S. has been of late irregular, owing partly to the want of books . . . ; partly to the absence and illness of teachers; and partly to general laxity in domestic discipline, and the indifference of parents and children to religious instruction.

How similar the problems of the Church 100 years ago to those of today!

CHAPTER V

FOURFOLD CHALLENGE (The Diocese, 1842-1853)

Louisiana was a fourfold challenge to the Episcopal Church.

Divine services in English must be available to a part of the country which had known none but those in Latin. Parishes must be established among those settlers who had been Episcopalians before their migration to Louisiana. Others, who were as yet unchurched, must be brought into the Church. And a ministry to the Negro population would have to be instituted.

How well would the Church succeed?

At the convention of 1842 Bishop Polk gave an address which made the delegates understand better his religious emphases. The bishop considered himself as under Apostolic Orders to preserve and protect "the faith once delivered to the saints." He would, therefore, look to the Prayer Book as to a standard by which he could judge how faithful to the early teaching of the Church his was.

At the convention of 1843, after a year of study of the problems of this one diocese, the bishop outlined the specific fields into which he wanted the Church in Louisiana to venture.

This convention was held at St. Francisville, which in itself was significant. It was the first time the convention had met outside of New Orleans. It was a portent of the interest the bishop would take in strengthening the Church throughout the diocese as a whole.

Another sign of his missionary interest was the meeting on behalf of missions held in Grace Church prior to the opening of the convention.

In his address the bishop, returning to his plea for a native ministry, reported that William F. Brand, a founder of St. Paul's, had gone to New York to take Holy Orders and that he had hopes of two more candidates. He enjoined the clergy to seek out potential priests. He saw that the shortage of clergy would necessarily slow extension.

He then expounded at length on the importance of a ministry to

the Negro part of the population, an aspect of his ministry he was ever to emphasize. We can well listen to the words of one of the South's noblest heroes and Christian leaders:

It is one of the chiefest charms of the Gospel of Christ, that it seeks to equalize the human condition; and to compensate, by the richness of its spiritual provisions, for the disparities existing in the worldly circumstances of our race. It is eminently therefore the property of the poor. . . . The poor are found among the laboring classes in all communities; and their claim to our attention and Christian offices here [in Louisiana] is greatly strengthened by their peculiar condition of dependence. . . . In order to ensure any great degree of success in this enterprise, we must have the countenance and hearty co-operation of our brethren of the laity. . . . I have in no instance found them [the laity] backward or indifferent to the furtherance of this object. It being distinctly understood and seen, that our purpose is to teach all orders and degrees of men, in the language of one of our formularies, "to do their duty in that state of life in which it has pleased God to call them," that we are not political crusaders, but simple and guileless teachers of that Gospel which was preached . . . that as they [the early Apostles] did not condescend, in the execution of their high errand, to dogmatize on the civil relations or rights of individuals but rather to bind the consciences and the affections to the faithful discharge of the duties of those relations; and by the inculcation of right principles, to leave those relations themselves to be regulated by the intelligent consciences of the parties; so we, who have "part of the same ministry and apostleship," are chiefly concerned with the hearts and consciences of those to whom we go.

Bishop Polk realized how difficult it would be to reach this and other uneducated portions of the population. He visualized an order of deacons which, with less education, might better take the Word to the masses. He looked forward to the time when the Church might have:

the services of a class of men suited to the instruction of this description of persons; and when she may, with less jealousy for her intellectual reputation, and more concern for the perishing multitudes around her, adopt measures by which she may challenge for herself, with some propriety, the character of preaching the Gospel to the poor,

Had his theory been tried, the Episcopal Church in the new West may, perhaps, have left fewer souls open to the spontaneous ministrations of self-appointed sectarian preachers of the Word. And, with more men under Orders available for missionary work in new territories and states, the Episcopal Church might earlier have approached her goal of bringing all sorts and conditions of Americans to Christ.

In conclusion the bishop requested that a diocesan missionary board be set up to receive funds for and pay out the salaries of missionaries in the diocese. This was done. Thus was constituted the diocese's first Board of Missions. Its members were the Reverend Dr. Wheaton, the Reverend D. S. Lewis, Thomas Sloo, Jr., of St. Paul's, and Benjamin Lowndes of Christ Church.

But, with one exception, this board was to be simply a token establishment. Bishop Polk himself was to be the principal missionary resource of the diocese throughout his lifetime. He had been a missionary bishop; he knew the needs of the missionary field; he worked closely with the national Board of Missions; and his fervor and personality were such as to inspire such action by local groups as would result in organization of missions and parishes.

The Diocesan Mission Board received few contributions from the rural churches because each of these newly established parishes needed its all to get itself on firm ground. At the same time the city churches turned their energies to encouraging the formation of new Episcopal parishes in the city. The principal succor to the bishop was the missionaries sent to the diocese. These were stationed where Bishop Polk recommended and their salaries were paid in principal part by the national Board of Missions. While the help received from the Domestic Committee could not be as large as the bishop would have liked, the period of tremendous expansion into which the young diocese now moved would have been impossible without that help which did come.

The principal fruit of the Diocesan Mission Board was the establishment of the Church of the Annunciation in New Orleans.

The meeting for organization of this third parish in the city was held in Thomas Sloo's office early in 1844. The vestrymen elected were the Messrs. Sloo, Lowndes, Joseph Callender, William S. Brown, E. W. Briggs, Chauncey M. Black and John P. McMillan. Subsequently Sloo and Lowndes, both members of the Diocesan Mission Board, were elected senior and junior wardens.

The urgent problem was then to find a priest. By the following

fall the Domestic Committee had dispatched the Reverend N. O. Preston, one of its missionaries, to serve this new outpost, paying his salary of \$500 a year. By September, 1846, Mr. Preston was able to write the Domestic Committee:

In presenting this, my last report, through you to the Board of Missions, I feel constrained to speak of the goodness of God, who has blessed us in this station so much beyond our labors or deserts.

Of our feeble beginning somewhat less than two years since you are aware: We had no organization—no place for the “Ark of God,” and had it not been for the missionary stipend freely given and thankfully received, I am persuaded this field would have remained to the present unfilled. But with this aid, together with the active, united, and persevering co-operation of a few devoted and intelligent laymen, all under God, we now have a very respectable church edifice, a flourishing Sunday School, a zealous band of communicants, a rapidly increasing congregation, a society of enterprising ladies for the promotion of church objects, a very fair beginning of both a Sunday School and church library, and a body of vestrymen, who, at their last meeting, directed me to say to you that after the first of October, 1846, this station will assume the entire support of its rector.

For these things I bless God, and take courage for the future.

The new parish of the Church of the Annunciation was admitted into union with the convention in 1845. A year earlier five others had been admitted, joining Christ Church, Grace Church, St. Paul's, and Trinity, Natchitoches, in the Diocese of Louisiana. This convention of 1844 was held at Natchitoches in Trinity's newly erected church building, the fourth Episcopal structure in the diocese. For its construction the parishioners themselves had contributed almost a third of the cost. The rest, the diocese could say proudly, was contributed primarily by other Louisianians.

The five admitted into union at this third convention in 1844 were St. James', Baton Rouge; St. James', Alexandria; St. John's, at Smithfield plantation in West Baton Rouge Parish; St. Mary's at Bayou Goula; and St. John's, Thibodaux.

The organization of St. James', Baton Rouge, came earlier than the Reverend Mr. Ranney had thought possible. At the second Diocesan Convention he had thought such a consummation was not possible within the ascertainable future. But before the year was out, on

February 25, 1843, he was present at a meeting at the home of F. D. Newcomb, at which St. James' came into being. Organization was completed, with Mr. Newcomb and William Markham named wardens, and Messrs. Cornelius French, Alfred Gates, Daniel Avery, William M. Fulton and A. A. Williams as vestrymen. The removal of the seat of government to Baton Rouge some two years later added to the importance of this new parish.

Of the establishment of St. James', Alexandria, Bishop Polk in his journal of 1844 records:

In the town of Alexandria, a congregation has been organized, embracing many of the families of the parish of Rapides, which bids fair to be an inviting field of labor, and one of importance in the diocese. During my visit, there was a meeting of the vestry and friends of the church, and measures were taken for the erection, at an early date, of a suitable church edifice.

Preliminary work in the future parish had been done by the Reverend John Burke, whose territory included Alexandria as well as Natchitoches. Unfortunately, Mr. Burke's arrival in 1841 coincided with the depression. The people told him they were sorry he had come at a time when they were able to do so little to support him. He answered that he was glad he came at that time, as their hearts were the more open to the teachings of religion.

St. John's, Smithfield, and St. Mary's, Bayou Goula, were both plantation churches supported primarily by the planters on whose property they were built. Thus they were assured of support so long as the family owning the place was willing and able to maintain a large part of the cost of the parish. St. John's was an organized congregation on Dr. Ira Smith's plantation. For it, this communicant of Grace, St. Francisville, was to bequeath the land and \$200 a year for the support of the chapel. Through the plantation's many ownerships, its name would change; but the little chapel was in use into the twentieth century. Its Mrs. John Lobdell was one of the first regular contributors to missions in the diocese.

Bishop Polk had visited Bayou Goula in the heart of the sugar country while still missionary bishop. He had learned then that the planters were anxious to organize a congregation and build a church. Not, however, until 1844 was the parish formed, for lack of available priests to send if the church were built. But with the arrival of a

missionary, the Reverend Charles Fay, regular services were established and the parish was accorded union with the diocese.

The parish at Thibodaux had the most personal relationship to Bishop Polk. There he had made his home and it was to its people that he ministered as to his own parish whenever he was at his plantation, Leighton. From the time he moved to Louisiana the bishop had held services in the courthouse of the town and on the plantation, for his Negroes. On February 9, 1843, he organized the parish, and on January 1, 1844, he laid the cornerstone of "a remarkable neat" slate-covered brick church. When the Reverend David Kerr became its first rector on Easter Day, a year later, the communicants numbered 24, of whom fourteen were colored persons.

The roll call of parishes in union with the convention continued to grow. In 1845 St. Luke's, Vermilionville (now Lafayette), was admitted, and, in 1847 St. Mary's, Franklin; Zion, St. Martinsville; and Christ Church, Covington. Some were to flourish, others to fade.

At St. Martinsville there lived in 1844 the Reverend Lucius M. Purdy of New York who had not, however, been transferred to the diocese. On Wednesday, April 15, 1844, Bishop Polk preached in the courthouse and the next day baptized five adults and 27 children, seven of whom were colored.

"Here there are families enough," he said, "to form quite a respectable congregation. I have appointed two gentlemen as lay readers." Mr. Purdy, however, was able to give his attention to the congregation, which requested especially that services should be in English. On December 4, 1844, a parish was organized under the name of Zion Church, and in 1847 it was admitted to union.

Zion was not admitted as soon as St. Luke's, Vermilionville. Here, in Easter week of 1845, Mr. Purdy organized the congregation which on April 14 of that year was admitted into union with the convention. This church, prematurely accepted, was not strong enough to stand alone when Mr. Purdy discontinued his ministrations and for twenty-four years this town, now called Lafayette, was to be without Episcopal services.

The Reverend Wiley Peck was the founder of the parish at Covington. Here, in a little more than a year, he organized the parish, built a trim church "with little or no assistance" beyond the local means, and saw it consecrated on April 11, 1847. A rectory, the first outside of New Orleans, was completed. He was not long to occupy it. He died of yellow fever early that fall, the first Episcopal clergyman to

die in Louisiana of the dread disease. Following him came a succession of clergymen, each serving for short periods. But the parish was to persist through its many vicissitudes.

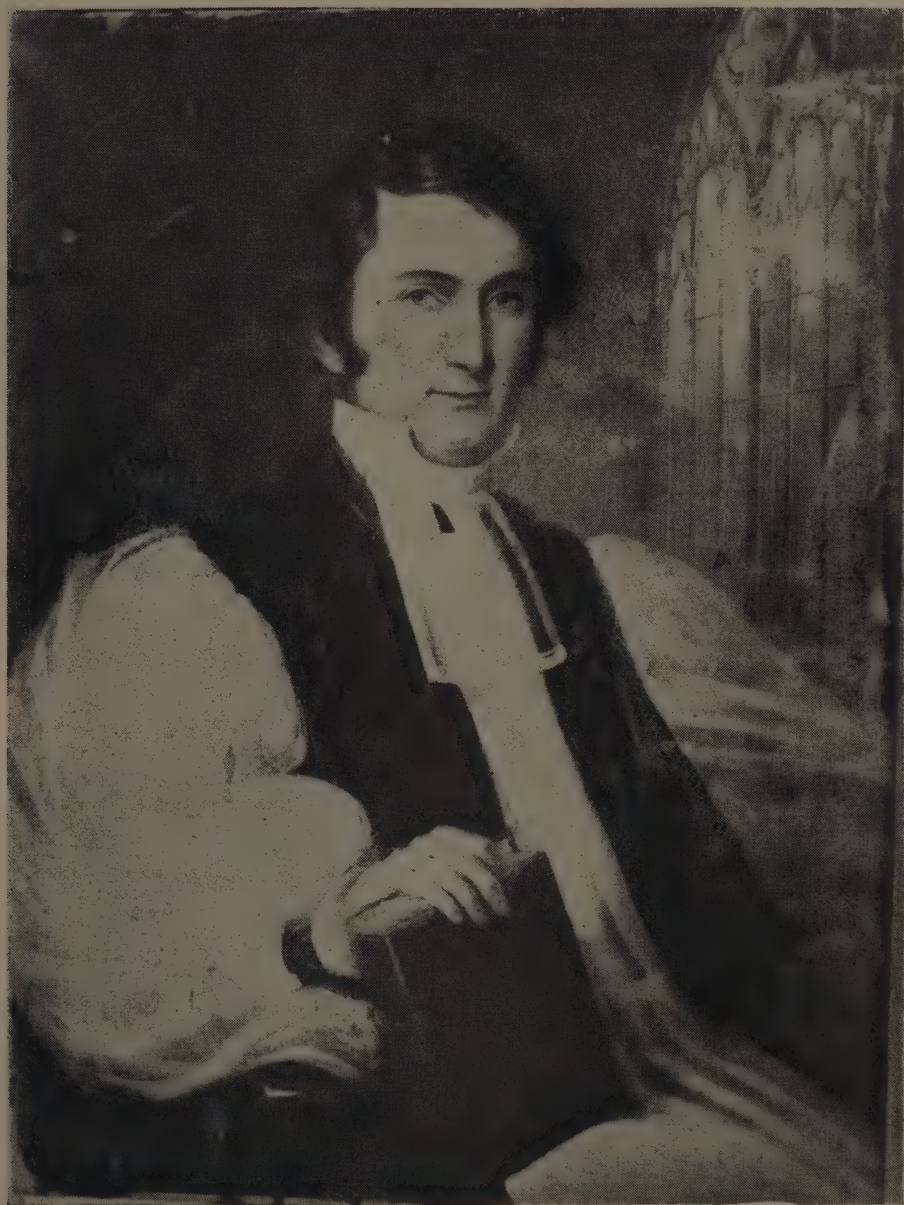
At Franklin, when Bishop Polk baptized two infants on May 19, 1844, he noted that "there are many persons who prefer the services of our Church to those of any other; and who have resolved to take measures to erect a church edifice and provide means for the support of a clergyman."

These prognostications were to come true. In that year the Reverend Edward A. Renouf of Massachusetts officiated for about six months for the Foreign and Domestic Missionary Society; and in 1846 the Reverend Samuel G. Litton settled in Franklin, organizing the parish. His salary was paid with part of the funds allotted to Louisiana and freed for other work when the Church of the Annunciation became self-supporting. By 1854 the parish had built not only its own church but also a rectory.

From 1847 to 1851 no new churches were admitted to union. But up and down the Mississippi, along the Red and the Ouachita Rivers, on Bayou Lafourche and the Teche, in the sugar lands and in the gently rolling Felicianas white men were banding themselves for worship under the Episcopal aegis and encouraging the establishment of Negro congregations.

But these people were not necessarily Episcopalians. At the Diocesan Convention of 1848, P. M. Ozanne of the French Protestant church, re-organized and affiliated with the diocese, found an amendment to the canons he had offered the year before unanimously rejected. His proposition was that none but members of the Episcopal Church and communicants be eligible for the office of lay delegates to the Diocesan or General Conventions and that every vestry of the diocese have as communicants at least one-third of its members including the wardens. Even at Christ Church, New Orleans, the Mother Church, the parish leaders were not necessarily communicants. To have passed the resolution would have meant an impossible situation. Most of the rural churches had as their parishioners all those in the area, of whatever faith, who wished to worship God in what might be the only church for miles around.

But making the services of the Church available to all was no easy matter. In the early fall of 1846 the Reverend Elijah Guion, then serving Natchitoches and Alexandria, wrote graphically to the Domestic Committee describing what the life of a missionary was like.



THE RIGHT REVEREND LEONIDAS POLK, S.T.D.
Bishop of Louisiana, 1841-1864



THE CHURCH OF THE EPIPHANY,
NEW IBERIA
Established 1848



TRINITY CHURCH,
NATCHITOCHES
Established 1841



ST. STEPHEN'S CHURCH, INNIS
Established 1848



THE CHURCH OF THE
NATIVITY, ROSEDALE
Established 1858

AMONG THE OLDEST IN THE DIOCESE
As they looked in 1955

In this report, published in the December, 1846, *Spirit of Missions*, he tells of his experiences:

—the distance by land, between the two extremities of my route, will be about 135 miles, and this journey I shall be expected to perform monthly, mostly on horseback, with a horse hired oftentimes at my own expense, this being all Missionary ground, and but few seeming to think of the expense the Missionary is at.

I think, if it were possible for those at the eastward who feel interested in the success of the Church at the West, to see me on my journeyings and wanderings through the woods and swamps, now exposed to the drenching rain, and again almost fainting under the burning heat of a nearly vertical sun, that some active and efficient measures would be speedily adopted to relieve me of a portion of this burden, by sending out two or three additional Missionaries well supplied with Bibles, prayer-books, and tracts and with a support suited to the expensive nature of Missions in this part of the country.

With so little money to do with and so much to do the Domestic Committee was able to assist such missionaries as Mr. Guion only to the extent of \$300 a year. The rest of his support was dependent on the generosity of those among whom he ministered.

Mr. Guion was the more discouraged at this time because he had twice been ill of "the fever," probably malaria with its debilitating chills; and prospects for erecting two churches had been "blasted by the destruction of the cotton crop by the caterpillar."

Moreover, he had other ills to contend with. Said he: "With the blighting effects of Romanism on one side, and Infidelity on the other, our little barque still keeps afloat, though contending against fearful odds."

In 1851 the missionary work of years gone by resulted in the admission of two new parishes, St. Mark's at Shreveport, and Emmanuel, below New Orleans, in Plaquemines Parish.

After the first services held by Bishop Polk on the Red River while he was still a missionary bishop, the Episcopal Church was represented in Caddo Parish by the Reverend William Steele, an elderly missionary stationed there by the Domestic Committee which felt it was better to have the services of a devout but aging man than to abandon the district entirely.

Bishop Polk wrote:

He is laboring as his strength will allow. But he is too feeble to fill such an arduous station, and . . . there are three stations at which highly respectable congregations could be gathered.

One congregation Bishop Polk did gather, in 1845, at Shreveport, and organized under the name of St. Paul's. But it was too far removed from the other parishes and could not last. In 1850 it had to be reorganized, as St. Mark's, when the Reverend William Scull was sent to the station. Thus strengthened, what was to be the Mother Church of the Shreveport area was admitted into union.

Mr. Scull did not limit his ministry to St. Mark's but held services on Land's End Plantation where the congregation calling itself Trinity was organized. He also held occasional services at Mansfield where there were three communicants in 1851.

The establishment of Emmanuel, in Plaquemines Parish, was accomplished by the Reverend A. B. Russell who, on June 12, 1850, laid the cornerstone for the first church in the parish.

But the foundations for the Episcopal Church in that section were actually laid by two clergymen connected with so many of the parishes in Louisiana and Mississippi, Mr. Fox and Mr. Ranney. Prior to his final return to Mississippi in 1845, Mr. Fox held services at the chapel built by the Wilkinson family at Pointe Celeste, near his own place at Pointe-a-la-Hache. Farther down the river, at the Balize and Pilot Town, Mr. Ranney served as missionary from 1847 to 1850, before going to Monroe and then to Oak Ridge, Bastrop and Vernon and finally to the new Diocese of Texas.

* * * *

In 1852 were admitted St. Andrews', Clinton, and the Church of the Ascension at Donaldsonville.

The work in Clinton had been started in 1842 by the Reverend William B. Lacey, D.D., president of the College of Louisiana, occasionally assisted by Mr. Ranney. Dr. Lacey continued the services while he was head of the Southern Institute of Young Ladies which he organized there in 1844. But uninterrupted services were not begun until the Reverend Frederick Dean moved to Clinton in January, 1852, from the mission station, St. Peter's, Morganza. Four months later the parish was admitted to union.

Ascension at Donaldsonville was chartered on February 5, 1852. A few months later former Governor Henry Johnson donated a very valuable piece of property to the corporation, the deed stating that the large two-story building and school standing on it should be used as a rectory and an "Episcopal Institute." Thus, while services were still held in the courthouse, the parish had a church school. The Reverend Caleb Dowe was the rector at the time the church was admitted.

In 1854 St. Alban's, Jackson, and Christ Church, Napoleonville, in Assumption Parish, were added.

While St. Alban's had been under the tutelage of the Reverend Dr. Lacey, the labor at Napoleonville was a completely fresh effort. As Bishop Polk reported:

Within a little more than a year . . . and that year one of great depression from a widely spread epidemic, the friends of the church in the Parish of Assumption have organized themselves into a parish; and raised, exclusively among themselves, for the support of their minister and the building of their church, above \$9,500. That church is completed, and it is the most beautiful edifice of its kind I have seen in the Southern or Western country. Its style is Gothic, and very pure for its period. And its entire arrangement, within and without, exceedingly appropriate, beautiful, and in the best taste.

Other starts were made which would eventuate, finally, in parishes.

From November, 1848, until 1855 the Reverend William H. Burton, who had come to New Iberia as the first settled clergyman, officiated there, living variously at New Iberia or at Bayou Sale or at Franklin. But by 1855, because of the removal of 13 communicants, only two Episcopalians remained. The Church of the Epiphany which was organized as a parish in 1852 remained a mission not in union until 1857.

The mission at Monroe was held together by the Reverend C. H. Hedges who began his labors there in September, 1847, as principal in the Ouachita Female Seminary and continued until his resignation in 1849 when he was succeeded briefly by Mr. Ranney. Grace Parish was organized in 1848 but had to be reorganized in 1856.

The mission at Williamsport was undertaken in November, 1848, by the Reverend Frederick Dean who came from Morganza to hold semi-monthly services. These were held on the Hopkins' land in a

shell of a frame building built by the neighbors and used for a school. As the diocese's historian was later to record it, Mr. Dean usually started on the 25 mile trip from Morganza by buggy on Friday evening, fastening his melodeon to the back, and with two boys inside the buggy. They would dine and stay the night with one and then another along the way. When they got to the schoolhouse, a box would be put on the table for a desk, the melodeon brought in, the benches arranged. Mr. Dean would vest and conduct the service or play the melodeon as the service required and the boys sang—the first “boy choir” in Louisiana.

And at Opelousas, although Bishop Polk was sure enough of the people there to designate it a mission, and the Reverend Otis Hackett was ministering for some little time, the parish was not actually organized until April 22, 1855, as St Mark's, its name subsequently changed to the Church of the Epiphany.

Bishop Polk's diary in the convention journal of 1854 is revealing of the life of the Bishop of Louisiana, of the diocese and of the general Church.

During his spring visitations in 1853, he reported, he went to Shreveport, where thirteen years before his life had been imperilled by roistering backwoodsmen.

Here strong friends of the Church anxiously waited the arrival of a competent clergyman to minister to them. But not until after the Civil War came a rector in residence who could fulfill the requirements of leadership which the location demanded.

This Bishop Polk could not know in 1852. But he realized how important St. Mark's could be to the life of the diocese. At Shreveport that June he

crossed the Red River with the view of visiting the Parishes of Northern Louisiana. Passing through Bossier, I stopped at Minden in the Parish of Claiborne. Here I spent two days visiting the people and preaching in the evening of each of the days that I was there, in the Methodist meeting house which was kindly placed at my disposal. During my stay I baptized four children.

Then he started for Monroe on the Ouachita which

after a perilous journey from the swollen condition of the streams, several of which I had to swim, I reached, having travelled by boat and 50 miles by open wagon.

Here, at Monroe, he confirmed five persons, one of whom had been baptized and reared in the Church of Rome. "This flock," he recorded, "is also without a shepherd."

Truly, many were the opportunities but few the clergymen.

On his way farther down the Ouachita he heard that a child of a Churchman needed baptism. He persuaded Captain A. W. More of the *Rockaway* to round to the boat and "the captain, the mate, all the ladies in the cabin and most of the gentlemen went ashore and were present at the administration of the sacrament."

On July 9 he stopped at the village of Trinity on the Ouachita where he "spent an hour and baptized the grandchild of an old churchman. Here too I learned there was desire for a clergyman, and a salary of \$450 has been raised toward the support of a clergyman."

On the day following he preached in Donaldsonville and the next day "I descended the Lafourche 30 miles in an open skiff to my own home [Leighton] and completed my spring visitation."

Sunday, July 17, "I read prayers in the parish church of St. John's, Thibodeaux, in the morning. In the afternoon I read prayers and preached for the colored people on Leighton plantation."

He then left on August 18 for the meeting of the Court of Bishops summoned for the trial of Bishop Doane on charges of financial irregularity. The presentment against the bishop was dismissed.

He then met members of the English delegation of the Society for the Propagation of the Gospel who were visiting the Board of Missions, which held its sessions during the meeting of General Convention. The British came on an errand of fraternal sympathy and brotherly love and mainly

to foster and cherish a feeling of sympathy and unity between the American and English branches of the Reformed Catholic Church, with a view to strengthening their hearts and hands against the common enemy, and for devising means for spreading more efficiently the doctrines and usages of the Primitive Church.

Meanwhile, inside the city of New Orleans, the Episcopal Church was also making progress. And by the convention of 1854 Bishop Polk could point with pride to what had been accomplished in the 13 years of his episcopate.

We have after the lapse of thirteen years, thirty-two organized parishes, in which have been built and consecrated

or are now ready for consecration, 20 church edifices, and of the remaining twelve, several are taking active measure to build. Besides these thirty-two organized congregations, composed chiefly of white persons, we have twenty-three others, in different parts of the diocese, composed of the slaves on as many plantations; making in the aggregate fifty-five. . . . Our list of clergy, exclusive of the three taken off by the late epidemic, has increased from six to 23. Our communicants from 238 to 1,421.

The 32 organized congregations referred to were Christ Church, New Orleans; Grace Church, St. Francisville; St. Paul's, New Orleans; Trinity, Natchitoches; Emmanuel, Plaquemines Parish; Christ Church, Covington; l'Eglise Protestante Francaise, New Orleans; Grace, New Orleans; the Church of the Annunciation, New Orleans; Trinity, New Orleans; Mt. Olivet, Algiers; the Church of the Ascension, Donaldsonville; St. Mary's, Bayou Goula; St. James', Baton Rouge; St. Johns', West Baton Rouge Parish; St. Andrew's, Clinton; St. Alban's, Jackson; St. James', Alexandria; St. Mark's, Shreveport; Trinity, Stonewall, DeSoto Parish; Christ Church, Napoleonville; St. John's, Thibodaux; St. Mary's, Franklin; Zion, St. Martinsville; St. Luke's, Vermilionville (Lafayette); and, not in union, St. Peter's, New Orleans; St. Luke's, New Orleans; St. Peter's, Morganza; the Church of the Epiphany, New Iberia; Grace, Monroe, and mission stations at Opelousas and Williamsport. The story of the organization of New Orleans churches will be told subsequently.

While these parishes and missions were primarily in the southern part of the state, their number and the geographical distance that separated them required some sort of districting. In 1855 at the suggestion of the bishop, the diocese was divided into seven convocations, the first such division of the diocese. But only two of the convocations ever actually met, the one centering on St. Mark's, Shreveport, the other on St. James', Alexandria. Thus early were those two parishes keystones in the life of the Church in their areas.

Under Leonidas Polk the Diocese of Louisiana was meeting the fourfold challenge.

CHAPTER VI

FOR CHRIST CHURCH, TWO SCHOLARS (Christ Church, 1838-1849)

In that spring of 1838 when the Diocese of Louisiana was erected, Christ Church already had much to look back on with pride. Hers had been the first Protestant congregation to be organized in the Mississippi Valley after the Louisiana Purchase. In the 33 years since the newspaper announcement of the first exploratory meeting, she had built two church edifices, even though she had been without a rector for almost half of her life. She had encouraged and from her membership had come in part the new parish of St. Paul's. Her first rector had become a bishop. Among her members were numbered some of the most prominent men in the state.

On the other side of the ledger was her desperate financial situation, largely brought about by the depression which followed the panic of 1837 and which made it impossible for the parishioners to pay their pew rents for the support of the church. Moreover, mismanagement of the building funds had produced even greater problems for the parish.

The vestry was, therefore, the more pleased when it learned that the wealthy sugar planter, Stephen Henderson, a pew holder, had included Christ Church among the many beneficiaries of his will. He and his wife, being childless, had agreed that whoever survived the other would leave most of their large estate to charity. From the Henderson estate Christ Church was to receive the equivalent of \$10,000 in the form of a cotton press and warehouse. This was the first time Christ Church was left anything in a will.

But litigation with the collateral heirs, which was finally settled in favor of the legatees, postponed the requisition of the legacy. With the parish's financial position so precarious the vestry carefully searched for all possible assets. In the process, the old Protestant cemetery, which had been turned over to the parish in 1805 was remembered. Did it belong to the parish? To clear title to the land it appeared

that Christ Church would have to pay the city \$4,000. But, after friendly negotiation, on January 14, 1839, the city deeded the property to the church without cost.

Pleased to have this valuable land in the name of Christ Church, the vestry considered putting up a brick wall around the whole plot, bounded by Treme, St. Louis, Marais, Conti and St. Louis Cemetery Number I. But the city decided to open Treme Street and advised the church to re-inter those bodies lying in the right-of-way.

Shortly thereafter, the city notified the vestry that as the land was no longer being used as a cemetery and was blocking development of the city, the church would have two years in which to start building on the property or find it condemned by the city.

The first sale was to Andrew Hodge to whom, on April 28, 1840, was conveyed a large part of the plot for \$14,000, payable in fourteen installments. Other pieces were sold from time to time until in 1851 the last sale was made, for \$1,000, to the congregation of St. Louis Cathedral. All that Christ Church reserved was a small area contiguous to the Roman Catholic cemetery. Here were moved all bodies disinterred from the oldest Protestant burying grounds. And here they lie today.

In the meantime, revenue from sale of plots in the new cemetery on Girod Street continued. Vaults constructed under orders of the vestry were sold in 1843 for \$55 each. That year ground sold brought in about \$1,000. In bad epidemic years, revenue ran even higher.

But, despite income from the new cemetery, the sale of the old cemetery, and knowledge that the Henderson legacy would soon add to the parish's income, Christ Church like her parishioners reeled before the depression. Such items as the paving tax for Canal and Bourbon Streets remained unpaid.

The unexpected visit in 1840 of Philander Chase, now Bishop of Illinois, on a fund-raising journey for Jubilee College, his second college venture, heartened the struggling parish, and straining in valorous effort, it paid him what it had owed since his departure from New Orleans.

But so straitened were the finances that the vestry resolved to sell the rectory as the only way out of the church's difficulties. Judah Touro came to the rescue when few had ready cash and bought the property with its valuable 45 foot front on Canal Street for \$25,000. But after the taxes had been paid and money borrowed earlier from Touro repaid, only \$14,688 remained.

Dr. Wheaton gave up \$1,000 a year of his salary in 1842. And in the fall of 1844, just before prosperity returned, efforts were made to sell the church site itself.

In time of temporal adversity, men frequently turn more readily to their church than in prosperous days. The diocese itself had been erected at the beginning of the depression. And at its first convention, in 1839, Dr. Wheaton was able to report that "the condition of the parish is encouraging; all the pews are disposed of, with the exception of a few reserved for strangers; and the assemblies of public worship are generally full." A year later, though the parish was heavily in debt, missionary-minded parishioners contributed \$700 to the Mission Board, \$500 toward erection of a church in which Bishop Polk was interested at Matagorda in the then independent nation of Texas, and \$170 for a similar purpose at Key West, in the Diocese of Florida.

And Dr. Wheaton undertook to restore to Christ Church Sunday School the missionary purposefulness it had once shown. In 1832 the Sunday School had consisted of about 100 children drawn from many different social classes. This lack of social distinctions had been objected to by some parents who did not like their children to attend Sunday School with boys and girls of the poorer classes. By 1840 the school had dwindled to about 70 children, mostly those of the parish's upper class families. At Dr. Wheaton's insistence the teachers tried the next year to bring in the children of the neighborhood who were playing on the streets on the Lord's Day. But the teachers had small success, possibly because the tone of Christ Church had been set as being a fashionable religious center in which such children felt uncomfortable; or perhaps because the teachers themselves did not then realize the importance of the Church School as a missionary activity of the parish church.

Dr. Wheaton, the first rector after the hiatus caused by the illness and death of Dr. Hull, was resolved to deepen the spiritual life of the parish. Wisely, he considered material handicaps to his objective, and set about remedying them. To cut down on the glare of the sun which streamed uncomfortably through the broad windows, interfering with worship, shutters were added to the church. To make night services possible for the first time, gas was brought into the church. And, most important, a permanent communion table was installed.

But Dr. Wheaton's strength ebbed in the fall of 1841. The yellow

fever epidemic of that year was of especially virulent form, and at one time Dr. Wheaton was the only Protestant clergyman in the city able to minister to the sick. He undertook cheerfully this dangerous addition to his ministry. But he himself was stricken, as Chase had been before him. And in 1844 when he resigned as rector of Christ Church to return to Connecticut, it was as a frail and sick man who would never again be able to undertake the full responsibilities of parish life.

That epidemic year of 1841 found Christ Church parishioners opening their depleted pocketbooks for the assistance of the many to whom yellow fever meant, in addition to its ravages, misery and despair. The vestry gave permission for a sacred concert to be performed in the church under the sponsorship of the Samaritans and the Howard Association, the two volunteer organizations of the day which raised money for medical supplies and food for the fever-stricken and their families.

And to give Dr. Wheaton the time to regain his strength, the vestry allowed him a four months vacation the summer of 1842, during which the church was kept open thanks to Benjamin Lowndes, one of that important ministry of lay readers on whom often the continued life of a parish depends.

The continuity of the parish's life was threatened two years later when Dr. Wheaton resigned. But the Reverend Mr. Ranney who had but recently participated in the formal organization of St. James', Baton Rouge, agreed to take charge until a rector could be found.

At the suggestion of Bishop Polk, the Reverend Dr. Francis Lister Hawks was again called, and this time he accepted. A teacher and scholar at heart, he had recently refused the episcopacy of Mississippi as he had earlier turned down election as Bishop of the Southwest.

The new rector was born at New Bern, North Carolina, on June 10, 1798. Graduated from the University of North Carolina, he had studied law under William Gaston before serving with distinction as reporter of the Supreme Court of North Carolina for six years. But he felt called to the ministry and, after studying under the Reverend William Mercer Green, he was ordained deacon and priest. After serving as assistant at Trinity Church, New Haven, where Bishop Brownell first had opportunity to note his ability, he was elected in 1830 professor in the divinity school of Washington College, Hartford, his first professorial post. He was there only a year, however, before he became rector of St. Stephen's and then of St. Thomas', New York, teaching ecclesiastical history at the General Theological Semi-

nary from 1833 to 1837. By then he was well established as the outstanding ecclesiastical historian of the American Church. And his interests were to result in his histories of Egypt, Peru, the South and other areas.

In 1839 he established a school for boys in Flushing, Long Island, which promptly ran into serious financial difficulties. The tremendous debts he thereby incurred led to his quitting New York. Moving to Holly Springs, Mississippi, then a fast-growing new town with what seemed an assured future, the indomitable Dr. Hawks established a school there and was elected one of the first trustees of the University of Mississippi. It was only after he turned down the episcopacy of Mississippi that the convention elected his old teacher, the Reverend William Mercer Green, first Bishop of Mississippi.

Such was the renowned man who came to Christ Church as rector early in 1845.

He arrived as the depression ended. The confident vestry promised him \$6,000 for the first year, and more as times continued to improve.

The new rector's first reaction to the parish was that it needed a new, more churchly looking church. Ever a builder, even before coming down from Holly Springs he had designed his ideal church. T. H. Wharton, who had been the drawing teacher at the Mississippi school, sketched for him what he himself could not properly put on paper. At his suggestion, the impressed vestry appointed in March a committee to look into selling the church and site, and building a new church elsewhere.

There were complications, however, in the way of selling the church site. The property had been given the parish by the city in order to help get a church for the new, English-speaking part of the population. Could the city authorities be convinced of the need for the removal? And could a clear title be given a purchaser?

To the first question, the habits of New Orleans itself gave the answer. The city had not learned to observe the Sabbath. Sunday was the day set aside for regimental drills, parades, and gayety. Bourbon Street was a major thoroughfare. Up this street, of a Sunday, moved the noisy crowds, disturbing the services and annoying clergyman and congregation. Earlier, it had been planned to seek from the city the right to put chains across the street and block it during services. On second thought, the vestry concluded that this very noisiness could be a lever with which to press the church's request that it be given permission to sell the site.

In the midst of the discussion, H. C. Cammack, Richard Relf's son-in-law, brought out a point which was later to become important again. He presented a resolution declaring that it was to the interest of the Protestant Episcopal Church in New Orleans that Christ Church stay on Canal Street. As St. Paul's, under the guidance of its rector, the Reverend Dr. Goodrich, had completed its church in 1839 at Camp and Bartholomew (now Gaiennie) Streets and the newer parish of the Church of the Annunciation was planning in 1845 to build on Annunciation Square, there was no possibility of building in that section of the city. And to go farther out was then inconceivable.

Building in the vicinity of Canal Street, preferably on Canal Street, seemed the answer. But could the parish sell its property?

The rector talked to Judah Touro. The friendly philanthropist was willing to take a chance on the title, and so agreed to accept the present church and all its fixtures standing on the 60 by 100 foot lot in trade for a lot 128 by 128 at the northwest corner of Canal and Dauphine, where the Maison Blanche department store now stands. Some parishioners thought and said that the deal was not to the advantage of the church. But other lots the committeemen had considered ranged in price from \$20,000 to \$30,000, which would require just about all the money they could hope to get from the old church. Here was a sure way to acquire land with no strings tied and no cash outlay.

Dr. Hawks probably knew then what the whole city would know a year later. Mr. Touro intended to present the old edifice to the Portuguese Congregation Dispersed of Judah. This he did, and in May, 1850, after the building's interior had been entirely remodeled, Jewish consecration rites were held. The Jewish community had acquired the church which American religious toleration had first made possible.

At the consecration the organ was played for the last time. Mr. Touro's donations to the new congregation had included all the fixtures except this organ which was to "remain at the disposal of the donor." In keeping with Mr. Touro's orthodox Jewish views, it was never used again.

On April 18, 1846, Christ Church secured title to its new site. To raise the building fund which would be needed, above a loan of \$14,000 from Rezin D. Shepherd, and what would be gained from pew

sales, subscriptions were taken. Among the subscribers were two women, Mrs. Cora A. Slocomb and Miss Elise N. Young. Mr. Touro himself gave a thousand dollars.

During the transition period, after moving out of the old building and before the new church was finished, Dr. Hawks held services in the old French Protestant Church.

The building committee consisted of the rector, Ambrose Lanfear and Charles Morgan. Dr. Hawks' sketch was turned over to James Gallier, son of the man who had designed the second Christ Church, and eventually he and the rector differed as to who deserved credit. Dr. Hawks always felt the church was built according to his design. Gallier always said he had to re-do the plans completely. In any case, both were proud enough of the new edifice to call it their own. The timing of the contract called for completion by March 1, 1847, which would permit installation of the furnishings in the spring and summer months.

Remembering the difficulties that had developed when the second church was built, the vestry announced that the committee's bank book would be available for inspection and all accounts would be carried in one bank of outstanding stability, the Mechanics and Traders Bank. Rules were set up about the pews in this new church. Dr. Hawks knew much about ecclesiastical architecture, and he did not want the interior beauty marred by individual ideas for the decor of family pews. The purchase of a family pew, he reasoned, should not give the owner the right to call in the carpenter. No conversions into family type pews would be permitted, it was therefore announced, without the permission of the vestry. The architectural orderliness of the building would be protected, inside and out.

Of the appearance of the completed building, Christ Church and New Orleans were to be most proud. Inside the Gothic building, the design called for a very high pulpit on the gospel side, a low lectern for the Bible on the epistle side, and a simple communion table under the three tall Gothic windows which the congregation faced. Above those three windows were three clerestory windows. At the opposite end of the church was a gallery with pews.

A happy highlight of the first year in the church was the presentation by James F. Grimshaw, vestryman, of the white statuary marble baptismal font which is still in use today. He had it constructed in the shape of a cross as "a symbol of that faith into which we are bap-

tized" and as a mark of his faith which would survive him when he was gone.

As the canon requiring that a church be debt-free before consecration had not yet been passed, the third Christ Church was consecrated on Saturday, April 17, 1847. The consecrator was Bishop Polk, who was assisted by Bishop Otey of Tennessee and Bishop Freeman, Missionary Bishop of the Southwest. On the same occasion, Bishop Polk confirmed fourteen communicants. In those days, even a so-called short service would begin at 11 o'clock and last sometimes until 2 o'clock. With a service which included Consecration, Confirmation and Morning Prayer, this must have been a long if outstanding day in the history of the parish.

The next day Bishop Polk ordained the Reverend William R. Nicholson to the priesthood in the new building, the first ordination in the diocese.

Now once again, as if tempering achievement, the afflictions of the world beset the church. During the four months that Dr. Hawks was absent for the summer, yellow fever again struck New Orleans. Charles P. Clarke, a lay reader soon to be ordained to the priesthood, kept the church open. He was stricken one Sunday as he led the congregation in prayer. His whole family also sickened. But Clarke was spared; and he had fully recovered when on November 5 the little flock of Holy Trinity which he headed in the then-designated City of Lafayette, near the present Garden District, contracted for building a chapel, facing the Mississippi River. The Word was spread in even such times.

The whole of Dr. Hawks' time was not occupied with the building of the new parish church, much though this interested him. As the outstanding priest in the South, his importance to New Orleans was perhaps greater at this time than that of Bishop Polk who lived on his plantation and visited the city only at stated intervals. He acted as dean of the city clergy. On his suggestion, in the fall of 1846 Christ Church began services of witness which were to continue for the rest of the time he was in New Orleans. Daily at Christ Church one or the other of the New Orleans clergymen took his turn in conducting the services of the Church. Christ Church was chosen for this daily Episcopal service because of its geographic location in the business district, its venerable history and its size. Thus, for the first time, the Protestant Episcopal Church in New Orleans offered the non-Roman

Catholic people of the city the opportunity for daily corporate worship. Dr. Hawks reported of it:

Attendance at the daily service has been quite as good as was expected. The practice was new among our people, yet have there been some who never failed to be present.

Dr. Hawks had hoped to have in New Orleans another school of his own, but his duties as rector of Christ Church and member of its building committee were too great. Nevertheless, under his direction, the clericus of New Orleans combined to support two good schools in the city. One was a boarding and day school for some fifty young ladies, conducted by Mr. and Mrs. Van Nooten, and with Miss Sarah Hull as a teacher; the other a boys' school under the Reverend Mr. Fay and Mr. Hare of Trinity College, Dublin. To this latter school Dr. Hawks gave his personal oversight. After Mr. Van Nooten's death from yellow fever, the Reverend Mr. Clarke led the daily devotions at the young ladies' seminary. And, at the convention of 1848, Dr. Hawks and the Reverend Mr. Nicholson recommended that some plan should be devised for the establishment and support of a preparatory school and college under the control of the diocese. Bishop Polk was also worrying with that problem.

But visionary Dr. Hawks had by then already undertaken another educational responsibility of whose ultimate scope he already dreamed. During 1847 the old Medical College of Louisiana was expanded and plans for a law school and academic college were prepared. The board of this new University of Louisiana, which after the Civil War would become Tulane University, elected Dr. Hawks its first president in July, 1847. A week before, he had been tendered the presidency of William and Mary College, the second oldest institution of higher learning in the United States. He turned down the Virginia invitation and accepted the New Orleans post.

He conceived of the University of Louisiana as a great center from which the influence of this French and Spanish-speaking city might extend to South America and north through the Mississippi Valley, taking full advantage of her geographical position. But to establish the academic department he had first to develop a boys' school with standards high enough to provide fit students for such an institution. So it was that the academic department of the university was postponed while the preparatory school was opened on December 1, 1847, in the old Medical College building. Early in January, 1848, Dr.

Hawks gave the university its first donation in the sum of \$500. And thanks to his impassioned plea, the State Legislature provided for the university a vital \$35,000 of what was needed for new buildings. Years later, approximately, the memory of Dr. Hawks would be perpetuated at Tulane in the youth center established by the diocese. And by pleasant coincidence, Dr. Hawks officiated at the marriage ceremonies of Josephine Louise LeMonnier to Warren Newcomb and was to be the pastor in New York to their daughter, Sophie, in whose memory would be given the woman's college of Tulane University.

By April, 1849, Dr. Hawks felt that he had accomplished all in New Orleans that he could. Moreover, he felt he owed it to his family to move back to New York where he could make better provision for them.

So, with sincere expressions of regret on both sides, Dr. Hawks left Christ Church to which he had been called four times. That summer he visited Egypt, gathering material for his book, *The Monuments of Egypt*.

During his years in New Orleans the parish had made much headway. He left behind not only the beautiful new church edifice. More enduring was his great share in the foundation of Tulane University and in the development of several new parishes, as we shall see. At this time, as he reported to the convention of 1848, there were an estimated 40,000 to 50,000 Protestants in New Orleans when the city was full; and of these the Episcopal Church had a fair proportion:

but of these, when the business season is over, a very large number leave the city and some return no more; so that, at the commencement of each winter, our congregations are to some extent to be gathered anew.

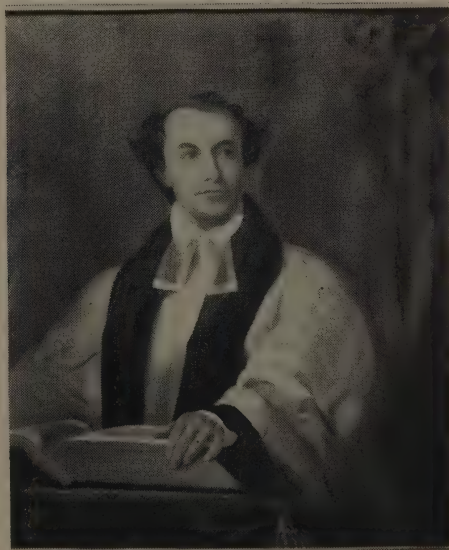


THE THIRD CHRIST CHURCH BUILDING

Built during the rectorship of the Reverend Dr. Hawks by James Gallier, the younger. First ordination to the ministry in Louisiana held here, 1847. Christ Church remained on the corner of Canal and Dauphine Streets until 1885.

THE REVEREND FRANCIS LISTER HAWKS, D.D.

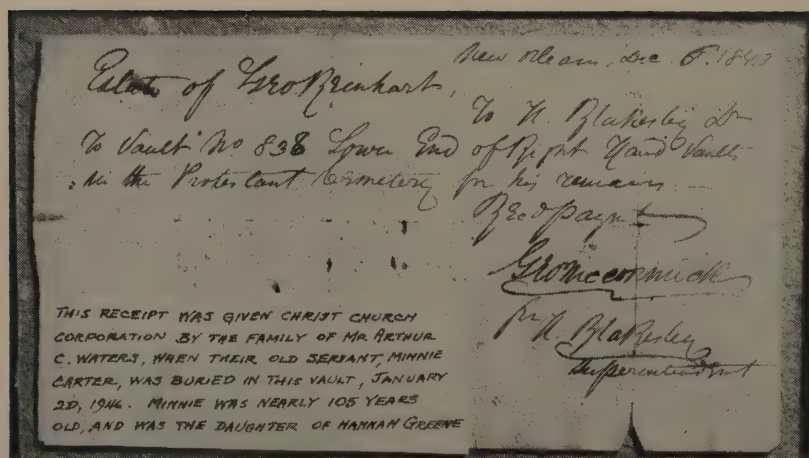
Rector of Christ Church, 1845-1849, and first president of the University of Louisiana, later to be called Tulane. Sponsor of the City Mission Society which opened New Orleans missions which became St. Peter's Church and Trinity Church.





THE RELF FAMILY TOMB IN GIROD STREET CEMETERY

Richard Relf, delegate to the Primary Convention and warden or vestryman of Christ Church from its founding in 1805 until his death in 1857 is buried here.



RECEIPT FOR CEMETERY VAULT

The Girod Street Cemetery owned by Christ Church was long known simply as the Protestant Cemetery.

CHAPTER VII

THE SPIRIT OF MISSIONS

(The New Orleans Churches, 1845-1862)

New Orleans was a complete missionary field in herself. No one was more conscious of this than Dr. Hawks, who, with his broad background and knowledge of the Church, could see the role the Diocese of Louisiana might play as a witness for the Holy Catholic Church. Here, in this exotic city, as throughout the state, dwelt or tarried men and women of varied racial background—French, Spanish, German, Portuguese, English, Scotch, Irish; men of many Christian persuasions and of none. The Episcopal Church could demonstrate through her rites and liturgies, unbroken to the earliest days of the Church, that all could find their spiritual home in her.

For the four years he was to be in New Orleans Dr. Hawks was, in effect, a suffragan bishop, stimulating and directing the clergy and laity in interparochial activity.

In 1845, with the approval of the bishop, he organized the men of the three established churches—Christ, St. Paul's, and the Church of the Annunciation—into the City Mission Society. His plan was that it should rent rooms, fit them as chapels, and employ missionaries to fill them. By 1847, this society was supporting three missionary stations, one on Carondelet Street, one on the riverfront for seamen, and one in the City of Lafayette above New Orleans.

The Society's first mission was that on Carondelet Street, at the corner of Perdido Street. In January, 1846, the Reverend Charles Fay began holding services there, and, in 1847, under the Reverend William R. Nicholson, the mission was organized as Grace Parish. This was the first of three parishes in New Orleans to bear that name. In 1848 it counted 90 communicants. Three years later \$15,000 was available with which to build a church. But the larger goal of the parish was lost sight of in dissension over where the building should be erected. The last services were held in Grace parish in 1853,

though it continued to be carried, hopefully, on the list of parishes in union for a number of years thereafter.

The work for seamen was to flourish under the name of the fisherman apostle, St. Peter. Thanks to the young men of the church who organized for this particular work as an auxiliary to the City Mission Society, a seamen's bethel was undertaken. These missionary-minded young men undertook to pay all costs of the bethel except the rent, which the City Mission Society supplied.

The mission started on April 18, 1846, in a small room on Old Levee Street where services were held each Lord's Day until October when the lease expired. On November 1 a house was leased on Esplanade with a capacity of 250. Three services were held Sundays, one on Fridays. During these days of early enthusiasm the bethel was so successful that many had to be turned away for lack of space. A small organ was purchased; the bishop presented a "Bethel flag;" Captain Charles C. Berry gave a splendid communion service; the Reverend Mr. Dillon of Brooklyn, New York, sent an altar; James Greenleaf gave a library of one hundred books; and Captain Berry a smaller one for Sunday School use. Charles W. Whithall, himself a former seaman, was licensed as lay reader and later after studying under Dr. Hawks was ordained, becoming chaplain of St. Peter's Chapel, at the bethel.

The young men raised the funds and purchased a house right next to the levee, across from the Mint, in Esplanade so that the bethel might be conveniently located and have rooms for seamen to relax and sleep. Paul Tulane gave the lots next door so there would be room some day to build a chapel. A year after the start of the bethel the auxiliary incorporated as St. Peter's Church and asked for admission to the convention. Dr. Hawks who had sponsored the auxiliary was on the committee which turned down its application. The mission had been set up to work for seamen and boatmen. An organized parish would be forced to sell pews to provide the necessary finances. And the purpose of the work was to minister to seamen and boatmen, transients in the city.

In December, 1854, when Mr. Whithall resigned because of continued feebleness following yellow fever, he reported:

The attendance of seamen on these services varied according to the number of vessels in port. . . . Difficulties in this peculiar work must be expected; discouragements must come;

small attendance of seamen must be looked for at the celebration of divine service, until the church shall put forth as many inducements to win the sailor, as does the world.

This was the period in the Church's history when the distribution of religious tracts was an important part of the missionary's duty. The Reverend David Kerr who followed Mr. Whithall reported that he had distributed tracts in English, French, German, Spanish, Dutch, Italian, Portuguese and Danish. He had found it far better to take the tracts and Bibles out to the ships and boats than to wait for the seamen to come in.

After three months the Reverend Nicholas C. Pridham took his place. He told of the confidence the seamen had in him:

Some have placed confidence in me by depositing their clothes and money with me for safekeeping until they were ready to go to sea again, and a few weeks since a poor sailor was observed to place \$3 in the box at the door of the church, feeling, no doubt, grateful for the benefits of the gospel.

But because there was no other Protestant church for English-speaking people in that section of the city, the development toward an independent parish was irresistible. The large and successful Sunday School run by John Francis Girault was a strong adjunct to the small body of regular adult worshippers in the chapel services. In 1848 the seamen's St. Peter's Church was admitted into union with the convention.

Years later, Mr. Girault, then an ordained priest, told of this development:

A rector was obtained and by arrangement with the Seamen's Missionary Society the bethel chapel was secured as a place of worship, a sufficient number of sittings, about 70, being reserved for the exclusive use of seamen.

This arrangement continued until 1869 when the old chapel and rectory were sold by the Society and the proceeds used in the organization of a new parish, St. Anna's. Before St. Peter's was discontinued, 1,723 people were baptized there, more than seven a month or an average of nearly two for every week during 20 years.

In March, 1847, the City Mission Society started services in a room on the corner of Washington and Laurel Streets in Lafayette, a suburb of some 14,000 people. The missionary in charge was the omnipresent

Mr. Ranney. There were only six communicants at first, but a Sunday School was quickly opened and a congregation had definitely been established by the time that Mr. Ranney turned the mission over to Charles P. Clarke in June. Mr. Clarke raised the necessary funds and on July 1 three lots were bought at Second and Live Oak (now Constance) Streets and the parish was incorporated as "The Church of the Holy Trinity, Lafayette." The incorporators included William M. Goodrich, senior warden; Ferdinand Rodewald, junior warden; and Mr. Clarke. In the little 25 x 55 foot chapel which was then built Mr. Clarke was ordained priest by Bishop Polk on Easter Day, April 26, 1848, Dr. Hawks and Mr. Preston of the Church of the Annunciation joining in the laying on of hands. Mr. Clarke was thus first rector of what would become Trinity Church, New Orleans. Six rectors of this church, established with the help of the mission society, would become bishops and her members would provide valuable leadership in diocesan and general Church affairs.

The missionary fervor which had established the first three missionary stations of the City Missionary Society did not abate with that initial good work.

The relationship between Christ Church and the French Protestants was revived. Lucius and Greer Duncan had never lost interest in the group with which they had worked earlier. After the short but troubled period of the connection of the Reverend Mr. Henderson with the Louisiana diocese, the congregation fell to pieces. Its organ was sold to St. Paul's, and through the instrumentality of Lucius Duncan the debt on it was forgiven the new Episcopal church in 1842. The church building was lost to the consistory. But beginning with April 1, 1847, encouraged by Dr. Hawks, weekly services in French were held at Christ Church on Sundays at 1 o'clock, the Reverend Thomas D. Ozanne officiating. A year later, on May 3, 1848, the congregation was admitted to union with the convention under the title "l'Eglise Protestante Francaise."

Its consistory or vestry, aided by the mission society, reacquired and refitted its old building. On the resignation of Mr. Ozanne, the Reverend Charles H. Williamson became its rector in December, 1849. An Englishman who had been brought up among French Canadians, he spoke French with greater ease than English. In 1851 there were 45 communicants.

During the period of this church's connection with the Diocese of Louisiana more than \$10,000 was spent in extending a helping hand

to these Protestants with French as a mother tongue. But the connection did not last. Bishop Polk summed up for the Diocesan Convention of 1858 what had happened in the ten years of the parish's life in union with the convention:

As the congregation was made up of those who from their childhood had been accustomed to a liturgy differing in many respects from ours, it has been difficult to reconcile them to the change; and the worship has been during the time of their connection less satisfactory to them than we could have wished. It has been found indeed impracticable to reconcile the larger portion of them to the substitutions, and they have more or less declined attendance from the services altogether. I had hoped after obtaining the services of one of their own countrymen, a man of blameless life and earnest piety, to take our orders and minister to them, that their objections would be gradually removed.

But this did not work out. Francois Louis Michel, a minister of the Reformed Evangelical National Church of Switzerland, was ready to study for the Episcopal ministry. He realized the danger in having this isolated body of Christians try to go it alone and knew that in the Episcopal Church his congregation would find the supervision and strength the individual parish could not provide.

But while these French Protestants were in accord with most of the rites, doctrines and usages of the Church, they were not used to the structure of the American Church's liturgy. The bishop could not give them permission to deviate from *The Book of Common Prayer*. And in that year the parish decided to disassociate itself from the Episcopalians, with Mr. Michel organizing his ministry on the Swiss model. The vestry, as guardians of the parish's property, agreed to the change and the church was turned over to the congregation, freed of alliance with the Louisiana diocese. The hundred-odd families of French-Swiss Protestants residing in and around New Orleans thus undertook to carry on by themselves.

In the Civil War the property was sold under mortgage. While the name of the parish was carried on the register of the diocese until 1874, it had long before ceased to exist.

During its connection with the diocese it had been represented at conventions three times by L. C. Duncan, twice by G. B. Duncan, and by such native sons as Eugene Monneron, Eugene Bonnet, Emile Hirsch, A. Barbey, J. Borde, Leopold Bujac and Achille Betap.

In 1934 a canon on alien rites was adopted by the General Convention which made it possible to receive into communion with this Church individual congregations professing the Catholic creed, but not using our forms of worship. Had this come earlier, it would have made it possible for the French Protestant Church in New Orleans to have remained affiliated.

The grace of God brought better fruition to another mission activity with which Mr. Williamson and the City Mission Society were connected.

The Society asked Mr. Williamson, in November, 1851, to reopen a mission station which had been opened in the society's first year. To co-ordinate the work with seamen and have a mission of the Church on both sides of the Mississippi, the society had sent the Reverend Charles Whitall to Algiers in 1846 in connection with his duties at the seamen's bethel. He held services for a while in the basement of the Hughes Hotel. P. M. Ozanne and other laymen started a Sunday School in 1849 in what was then called the "Old Dutch Church." But church work was slow work in Duverjeville, called Algiers derisively because of its resemblance in manners in those days to the Corsair town of the Barbary States.

Mr. Williamson, however, was successful in gathering a congregation and it was incorporated as Mt. Olivet in August, 1852. The following year the parish was admitted into union with the convention and in 1854 a neat little church was erected at the corner of Peter and Olivier Streets.

The City Mission Society was to continue giving help towards the salary of the missionary in charge until 1858 when the parish was declared self-supporting.

In 1849 Dr. Hawks had left New Orleans. Without his guidance, the society he had founded had continued doing well. In 1854, with his removal to the city, Bishop Polk interested himself personally in its activities. In addition to the attention he gave the French Protestants, he encouraged Mr. Williamson to undertake work with another group which, while it did not then bear permanent fruit, was none the less a credit to the diocese.

In accord with one of the bishop's major emphases, within three weeks of the time he was settled in the city, he had met with the free people of color in New Orleans. He recalled:

On the evening of Tuesday, 20th of January, I met the free

people of color in this city, at the French Protestant Church, with a view to a conference in regard to the establishment among them of a newly organized Episcopal Church. At that time . . . a congregation called St. Thomas's was duly organized and the officers, vestrymen and wardens were elected. This congregation has been placed under the immediate ministerial oversight of the Reverend Mr. Williamson and worships for the present by the generously given permission of the congregation of l'Eglise Protestante Francaise in their church in the afternoon of each Lord's Day. By the terms of their constitution, their minister is in all cases to be chosen subject to the approbation of the bishop of the diocese.

This is a class of persons which is very numerous in the city of New Orleans, and highly intelligent, and for which no such provision has been made for their spiritual instruction and consolation as is demanded by their intelligence and all points agreeable to them; it is believed the ministrations they are now enjoying, and the modes of worship indicated and provided by the Church, very fully meets this want, and is not only highly acceptable but will prove, under God, abidingly instructive and profitable to them.

Mr. Williamson said of St. Thomas' in 1856:

I can say that the prospects are bright, notwithstanding the manifold difficulties we had to contend with. . . . I have had three services a week, and a Sunday School (which I examine once a month) . . . one good feature of this church is their willingness and determination to meet all expenses connected with Divine Worship.

He had previously told in 1855 of the help he got from "a colored brother, Mr. Jinnings, a member of our vestry," nor did he hesitate to use the courtesy title.

Despite Mr. Williamson's sanguine hopes, the missionary venture was not continued after September, 1856, when he resigned. In those tense years just before the war, Churchmen of the South became less willing to work for the salvation of the souls of men of darker skin.

Another interesting missionary effort of this time was suggested at the convention of 1856 by the City Mission Society. It was that the Society should open a mission in the Third District below Esplanade "where a Sunday School is already active" and a mission for Germans in the Fourth District. It must be remembered that from its beginning Gallic New Orleans had a large and stable admixture of German settlers.

This mission for Germans was started on December 21, 1856, also in the French Protestant building, possibly using those hours the discontinuance of St. Thomas' had made available. Anthony Vallas, Ph.D., a licensed lay reader, conducted the services and in May, 1857, the bishop confirmed eight candidates from what was called Emmanuel Church in Trinity Church building. A year later four more were confirmed. Said he:

In spite of the difficulties inherent in the work among Germans, and although there are in our city a dozen of different German-Protestant places of worship for a population of at most 20,000, the minister in charge . . . is confident . . . a congregation may be formed.

But the congregation, as was true of most Europeans, was not accustomed to have to pay for the support of its church. In Europe the state assumed these costs. The work progressed slowly. Perhaps the tumult within the French church, occasioned by its decision to live independently, reacted badly on the German group. With the resignation of Dr. Vallas, who in 1859 accepted a professorship in the state seminary at Alexandria, the mission was discontinued.

More in line with the Society's regular work was its earlier assumption of responsibility for the care of a church building constructed in 1853 at the corner of Hercules (now Rampart) Street and Euterpe, out of materials carefully saved by St. Paul's when its first building was demolished to make room for its second church edifice. For a while the clergy of the city took turns officiating in the building. But in December, 1854, a regular rector was named and in July, 1855, the Reverend C. S. Hedges came to take over the ministrations to the mission. On September 25 the parish "established chiefly by the charity of St. Paul's," was chartered, under the name of St. Luke's, and in the spring was admitted to union with the diocese. During the Civil War the minister was to be separated from his flock, the building first used as a Negro school, then burned in a fire which also consumed the rector's books, and the parishioners were to become scattered. A work nobly begun would then be rescued by Trinity Church and the name changed to Trinity Chapel. The name, St. Luke's, would, years later, be used for a Negro parish.

During these years just before the Civil War, an experiment was tried by two of the New Orleans churches and a mission was also organized on a new principle. As was customary throughout the nation

—though there had been some innovations—all pews in the churches were the property of the parishioners or rented to them by the vestry. The new idea was to have the support of the churches come from offerings and not from rents.

On December 8, 1857, the vestry of the Church of the Annunciation voted that all pews in that church would henceforth be free, the first church in the city to do so. The church, unfortunately, burned some five months later and the effect of the plan was not then felt. That same spring of 1858 the vestry of Mt. Olivet followed suit. And on October 1, 1859, the bishop moved the Reverend Ballard S. Dunn, who had been rector there during this transition, to New Orleans proper so that, as a diocesan missionary, he might build up a congregation at the Oddfellows' Hall on the free church principle.

The bishop commented:

Our city is a refuge of a large population who have seen better days, many of whom are members of our communion, and who, coming here to repair their fortunes, are sometimes forced to leave the church of their affections for want of the means to purchase or hire a pew. These persons I have reason to know are not few in numbers and it would be an enlightened and judicious application of charity to aid in founding churches to which they and their families might go for religious instruction and consolation.

In 1860 it could be said of this church, St. Philip's Mission, that it had been "more successful than anyone expected it could be." Two Sunday Schools, one in the morning, the other in the afternoon, were held, and while attendance was small, it was also encouraging.

But this diocesan mission had to be discontinued during the Civil War. More fortunate was another part of the work of Mr. Dunn.

The name Emmanuel was not permitted to die with the discontinuance of the work with the Germans. The bishop named Mr. Dunn as priest-in-charge of a mission above New Orleans in what was then Jefferson City. Here, in its town hall, on the corner of Magazine and Berlin, now General Pershing Street, a congregation was assembled. It became a parish on November 1, 1860, and the Reverend L. Y. Jessup became rector. During the war, Mr. Jessup acted as minister in charge at Trinity, returning to his own parish in 1865 to try to bring it back to life. This Emmanuel Church was to be one of the two components from which St. George's was to be created.

Admitted to union in the convention along with Emmanuel in that

last convention year of 1861 before war made such meetings impossible was another New Orleans church, Calvary, formed a mere five months earlier by the missionary interest of a group of men who felt an Episcopal church should be established in a particular section of town. While the new parish itself was to share greatly in the history of the Civil War in New Orleans because of its courageous rector, the Reverend John Fulton, it would go down in Church history for an even more significant reason. It was the original parish for which the so-called Goodrich Fund of the diocese was given, and by which a church was built.

Helping to establish the new parish were Charles Briggs, Oscar Rou-bieu, former Governor Henry Johnson, Henry Rodewald, Alexander Montgomery, J. M. Davidson and others. To buy a lot on Prytania and Conery would cost \$5,500; to build the neat frame structure the parish would require would cost another \$4,500. It was to meet this need that William Goodrich, a brother of the Reverend Charles Goodrich, in December, 1860, lent the parish \$10,000 for a ten year term, without interest. Years later, when this money was repaid, Mr. Goodrich put \$5,000 into a diocesan revolving fund by which the money could be lent to other parishes needing assistance in building. Through the generosity of this man, the spirit of Calvary Church has gone into the structure of innumerable churches throughout the diocese.

Thus the City Mission Society, organized by Dr. Hawks and given new direction by Bishop Polk, during a period of material prosperity but devastating epidemics produced six churches which were to become long term parts of the Church life of New Orleans: St. Peter's, Trinity, Mt. Olivet, St. Luke's, Emmanuel (Jefferson City), and Calvary. Some other efforts were to fail. But the Churchmen of the city had faced and accepted the challenge posed by the heterogeneous and growing population of the port city.

Th City Mission Society died with the coming of the Civil War. Other men would someday have to create new instruments for the evangelization of the city.

CHAPTER VIII

LEACOCK COMES TO CHRIST CHURCH

(Christ Church, 1849-1862)

With Dr. Hawks' departure in 1849, Christ Church had had intellectuals as her last two rectors. Perhaps the pastoral relationships between congregation and rector had been neglected thereby, and evidently the vestry felt that year that it was time for a change.

At any rate the committee, after finding the new rector, outlined the criteria by which he had been chosen. The committeemen, G. B. Duncan, Ambrose Lanfear and James Greenleaf, had decided that after such men as Dr. Wheaton and Dr. Hawks, a rector of more than ordinary abilities and varied talents would be needed to fill the expectations of the congregation. But the committee wanted no one, no matter what his genius, who could not be commended to the congregation and the community by the

purity of his private character, by his sincere and unmistakable piety; by his ardent devotion to the High and Holy vocation of his calling, by his well tempered zeal in the cause of humanity and one who could, at all times, be approached with confidence by the most humble and timid seeker after the Divine Truths.

In this last phrase they shifted the emphasis. Perhaps they wanted a rector who would give more time to the pastoral relationship.

The committee reported it had found this man in the Reverend Edmund Neville, D.D., rector of St. Philip's Church, Philadelphia, who came with the high recommendation of Herman Cope, registrar of the national Church. It had told Dr. Neville the parish could not give four month summer leaves but that a reasonable period for relaxation would cheerfully be accorded, with an absence of a few weeks in the summer in case of necessity.

During the summer of 1849, before Dr. Neville was called, the church was kept open through the assistance of local and out-of-town

clergymen. The congregation was resolved to have no more of the long periods of disintegration which Dr. Hawks had described.

The new rector arrived in the fall. The spring before, following the death of John Nicholson, Charles Harrod had been elected junior warden. For several years the aged Richard Relf had been senior warden by courtesy. L. C. Duncan had made all major decisions that might have devolved on the warden. Mr. Harrod was a fortunate selection as he was able to exercise the functions of warden with dispatch, and handle Mr. Relf with tact. He had been treasurer for twelve years. Two years after his election as junior warden he relinquished the position and a new treasurer, Frederick Rodewald, was elected. The church was regrouping its strength.

The first new proposal of Dr. Neville, as far as Christ Church was concerned, was that a single collection a year be made for charitable purposes. The pew rents were used for the maintenance of the parish. Whenever a request came through for money for the Mission Board, whenever diocesan or city missions or Christ Church's Sunday Schools needed help, offerings were requested. Dr. Neville suggested that in January of each year the rector and three members of the vestry should visit the members of the congregation and see what they would give that year to the fund for Christian objects. Except for that one solicitation a year there would be no other requests for special donations except at Communion, or in case of calamity, or when recommended by the bishop of the diocese. Information regarding the fund would be put in circular form and distributed to congregation and pew holders.

It was a big step forward. G. B. Duncan, James Grimshaw and James Greenleaf were put on the committee to see every member. A year later they reported that the committee had collected \$3,463 of which \$100 had been given to the Sunday School work, \$100 to diocesan missions and \$3,263 to the City Mission Society and its projects.

While city missions were the responsibility of all the Episcopal churches of New Orleans, Christ Church, because of her established position, had in the beginning more work to do and more money to spend.

But \$3,463, in Dr. Neville's day, was a large part of the total then expended each year in the city for the establishment of those other congregations which were absolutely necessary if the Episcopal Church were to maintain a prominent position in the life of New Orleans.

Dr. Neville started a Bible class which, within a few weeks, num-

bered 30 students. He suggested the appointment of a music committee which would take full charge of the problems of filling the choir and seeing that it maintained proper decorum, which had evidently been lacking. This committee became one of the standing committees appointed annually, the other two being Finance and Cemetery.

During this same spring of 1850 the vestry determined to get a new pulpit. James Grimshaw presented plans by Mr. Wharton, who had drawn the sketch of the church for Dr. Hawks. These were then sent to John Gallier of Broadway, New York, for execution. The plans were of a Gothic pulpit reached by an iron staircase, iron for which was cast and shipped from New Orleans to New York. The pulpit, boxed and ready for shipping from New York, cost \$1,025. The old pulpit, it was decided, would be sent to New York for re-sale. The parish at Pass Christian asked for the old pulpit. It was too big.

Other improvements were made within a few months: better lighting for the pulpit and lectern; a water closet outside the church but contiguous to it; locks with knobs to replace the locks on the pew doors, to make for easier opening.

Dr. Neville remained as rector only until the late spring of 1852. He had taken three months' vacation in 1851, but his health and that of his wife had suffered from the New Orleans heat and the vestry disappointedly had accepted his resignation. He had won friends in his short tenure.

So once again Christ Church lacked a rector. But the frustration that must have gnawed at vestry and communicants was to give way to joy at securing a man who was to become the best beloved shepherd in the history of the parish. He was William Thomas Leacock, a Barbadoes-born and Oxford-educated Englishman, whom Providence had brought by unexpected paths to neighboring Mississippi where in 1850 he had charge of Christ Church in Natchez.

Among the rector-hunting committee appointed after Dr. Neville's decision to leave were Messrs. Fred Rodewald, Grimshaw and G. B. Duncan. They remembered vividly two sermons which they had heard Mr. Leacock preach the summer past in Pass Christian on the Mississippi Gulf Coast. This was the man for Christ Church if they could get him, they agreed. It is probable that even with its high standards the parish would have settled for a lot less than the man of guileless simplicity, great learning and sympathetic heart, who agreed, at the age of 56, to uproot himself again for the Lord's sake.

Striking-looking and able, Mr. Leacock had been advanced in 1824 from the diaconate to the priesthood by the Bishop of London, after attending Queen's College, Oxford. The bishop had then sent him to the island of Jamaica, as chaplain to Lord Sligo, governor of the British possession, where he married and filled his first parish, St. Dorothea in Spanish Town, and subsequently the church in Kingston.

But the Caribbean climate was too warm for him, and, his health failing, he sailed in 1835 for the United States. His first church in the United States was at Williamsport in the Diocese of Tennessee. Six years later he opened in Kentucky a young men's preparatory school. Its success brought him the presidency of a Masonic college in La Grange, Kentucky; but he could not forswear the active ministry, and in 1850 he answered the call to Natchez. Two years later he became Christ Church's sixth and never-to-be-forgotten rector. His first meeting with the vestry was on November 5, 1852. For the next 32 years he would lead the parish, mostly in times of sorrow and trial.

Early he knew the tragedy that was the lot of so many Orleanians. When the summer of 1853 brought the second worst yellow fever epidemic New Orleans ever knew, Dr. Leacock refused to leave. Through the dreadful summer he ministered at the bedsides of his parishioners, nursing the afflicted, comforting the grief-stricken and burying the dead. Then Yellow Jack struck his own family. One of his children died. He himself was desperately ill.

Christ Church never forgot the selfless newcomer's first summer. Through common adversity and Dr. Leacock's spiritual fortitude and understanding, the congregation was brought closer together than it had ever been before.

The parish grew in stature and in wisdom.

By 1859 more space was needed near the chancel for communicants. The two front cross pews were removed to give the necessary space. There was no jealousy of the young congregations which it had helped form. Christ Church permitted the use of its building to Trinity in 1855 and to Calvary in 1860 for oratorios by which each congregation raised money for its own uses. Earlier, regretfully but conscious of the canons of the Church, the vestry had felt forced in 1851 to refuse to permit use of this building to Dr. Clapp's Unitarian congregation, whose church had burned.

In the Sunday School, work was being done with both white and Negro children, at different hours of the day, the children coming to class in the church building. In 1860 there were 246 white children

and 106 colored children in Christ Church Sunday School. In the shadow of war there was even talk in June, 1861, of the possibility of building a separate Sunday School room in combination with a room for the sexton's use. Earlier, in 1860, the library had been strengthened by the addition of \$250 worth of books.

Christian interest in others was reflected in donations by Christ Church members to the Episcopal institution for orphans which had been created as a result of the number of homeless children left by the epidemics. One of the vestrymen, Dr. W. N. Mercer, gave liberally to a home for widows which was later to change its name to St. Anna's in memory of his daughter.

Any differences of opinion that may still have existed as to whether the church should be High Church or Low had been amicably compromised in the appointment of Dr. Leacock. He knew the formalism of the English Church but had ministered to pioneer congregations in the Mississippi Valley which, like Christ Church earlier, owed their support to a composite of the Protestant population. In appreciation of his first eight years of service to the church, the vestry voted him a gift of \$1,000.

While Dr Leacock drew the congregation more closely together through the warmth of his personality, the treasurer, Fred Rodewald, was putting the parish's finances into the best shape they had ever been in.

When in 1851 he had assumed office, it was with the firm intention of putting the church's fiscal affairs on a better footing. The parish still owed Rezin Shepherd \$14,000 on the new church, plus interest; James Gallier, \$3,408; sundry balances, \$3,510, including \$908 on paving a street by the cemetery; and other items. Seven years later, his goal had been accomplished. A total of \$24,600 had been paid out above running expenses. The parish had paid off \$17,300 in principal, \$6,360 in interest, \$940 to Dr. Wharton and there was a balance in the church's favor of \$11,370 in the bank. During Rodewald's years as treasurer he had not been paid a salary as had been his predecessors nor had he taken a percentage for collection of pew taxes.

During his tenure of office had occurred the fever epidemics of 1853 and 1854. Rodewald grimly pointed out that the \$12,000 in cemetery income resultant therefrom was an important contributing factor to his success with the finances of the church. He warned, however, that such revenues were far from normal and that at any time the cemetery might become an expense, especially as Metairie

Ridge speculators were promoting that area for cemetery purposes and eventually new interments might be banned in the city-surrounded Girod Street cemetery.

Now that he had accomplished his purpose in assuming the office, Rodewald resigned as treasurer on May 10, 1858, receiving the heartfelt thanks of the vestry. He had served the church with the particular talent which was his. A banker in his everyday life, he was willing to give the church the same careful thought and time he gave his own vocation. But he carried into his church work some of the sharpness which he used in his daily life, sometimes untempered by the realization that he was about the Lord's business.

He was succeeded by James Grimshaw who continued his careful management practices with great success and was offered \$500 in remuneration by the vestry in 1861. This Grimshaw turned down, pointing first to the satisfaction he derived from this work and to his hope that Christ Church would always be able to get treasurers "to do the work for God's House free."

Strengthened thus spiritually and materially, the parish, in the decade before the Civil War, completed its fiftieth year. And with its age came the passing to the Church Expectant of some of those members who had contributed so much to the Church Militant. Tablets then installed by order of an appreciative vestry still today record in Christ Church the names and dates of Leonard Matthews, who had given liberally toward church growth, Lucius C. Duncan, and Richard Relf.

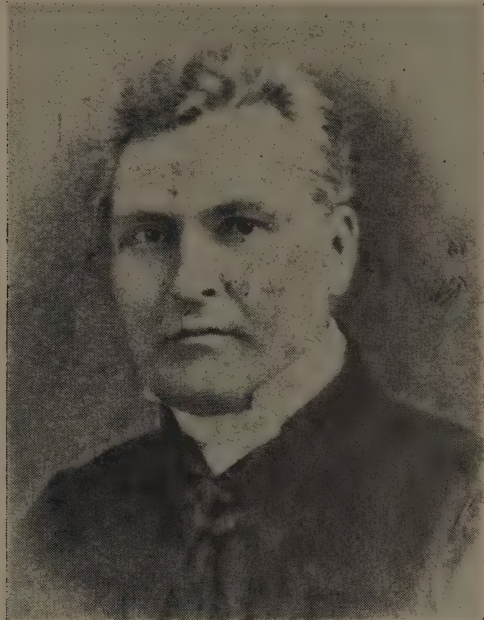
Relf was the last of the original incorporators. For 52 uninterrupted years he had served the church, for the last 42 as senior warden.

At one of the last vestry meetings he attended, the old gentleman roused himself from the lethargy of age to move that a chime of bells be considered for the belfry. By the next annual meeting he was dead and the committee to look into chimes was dismissed. The old order had vanished.

The bell which G. B. Duncan and Fred Rodewald found for Christ Church in 1858 cost \$1,140. At the request of the volunteer fire department, electric wires were run by the New Orleans and Pontchartrain Telegraph Company and connected with the bell, so that the men of that part of New Orleans could be summoned in case of need. By agreement it was later so fixed that it was disconnected during the hours of divine service.

THE REVEREND
WILLIAM T. LEACOCK, D.D.

Rector of Christ Church, 1852-1882. His devotion to his Church was matched by his parishioners' love of him.



FONT IN
CHRIST CHURCH CATHEDRAL

Given by James Grimshaw, vestryman, when the third Christ Church was completed in 1847.

CHRIST CHURCH
CATHEDRAL BELL

Installed in the third Christ Church in 1858.





THE REVEREND
AMOS D. McCOY

First rector of St. James' Church,
Alexandria, 1847-1857, and in 1859
founder of the Children's Home in
New Orleans.



ST. JAMES' CHURCH, ALEXANDRIA, 1955



MT. OLIVET, PINEVILLE

Built in 1858 on plans by Richard Upjohn
of New York who designed one mission
church a year free.

As the bell rang out to call worshippers to prayer or volunteers for cooperative effort for the safety of the community, little did its hearers know that it would soon peal its warning against a distant echo in South Carolina, where on January 9, 1861, in Charleston Harbor, Confederate shore batteries sank the *Star of the West*.

CHAPTER IX

GROWTH DESPITE TRAVAIL (The Diocese, 1853-1861)

The decade immediately preceding the Civil War was as a whole one of great affluence in the sugar and cotton South. But the years 1853, 1854, and 1855 were tragic ones for Louisiana, state and diocese. The yellow fever epidemic of 1853 was the worst until then experienced, and the fever the next two years was only a little less virulent.

Nowhere in the western world could the fleeting quality of life, in whose midst strode death, be more convincingly attested to than in New Orleans.

Scourge of those who had not been "acclimated," that is, subjected to the fever in less deadly form in their childhood, yellow fever found its principal victims in newcomers. Missionaries who happened to arrive the year preceding widespread epidemics were in especial danger.

In the summer of 1853, Bishop Polk went to attend the General Convention in New York City. Already the fever toll was mounting with alarming rapidity and one clergyman of the diocese had died. By July, 100 people a day were dying in New Orleans; in August the toll would be one every five minutes. In this hour of distress the bishop issued a pastoral prayer to be used by the churches of his diocese. He prayed that God might "turn from us the ravages of the pestilence, wherewith for our iniquities, Thou art now visiting us."

The first of the Louisiana clergy to be a victim was the Reverend John S. Chadbourne, come a year before to serve at St. James', Baton Rouge. He died of the fever in June.

To maintain the services of the church in Baton Rouge, while Yellow Jack still stalked, the Reverend A. H. Lamon, first rector of St. John's, West Baton Rouge, crossed the river regularly to officiate for St. James'. On October 28, 1853, he also was carried off by the fever.

And in New Orleans, the Reverend Alexander F. Dobb, rector at Trinity since January, 1851, died on August 18, 1853, being followed a few days later by his wife.

The courage of the clergy in remaining at their posts while knowing the mortal peril which confronted them did not always lead to death. During the epidemic of 1854, the following year, the Reverend John Philson, who was ministering half-time on one side of the Mississippi, at Port Gibson, Mississippi, and the other half on the other side at Lake St. Joseph, Louisiana, received the permission he requested of his Louisiana parishioners to spend his entire time, for the duration of the epidemic, not in the relatively safe Louisiana area but on the Mississippi side where his parishioners were suffering and dying. His loyalty to God and to man was rewarded by the opportunity for 29 more years of blessed ministry in the Church Militant.

During 1853 two of Bishop Polk's own children died by yellow fever. Learning that the epidemic had reached his plantation, he received permission to leave the General Convention and hurried home, beginning at once his pastoral calls on the sick and dying. The next year, when the epidemic was even worse in the Thibodaux area, the bishop again visited the homes of the stricken, white and black, until, returning from the bedside of one communicant to whom he had brought the Holy Eucharist, he himself sickened of the fever.

However, in 1856, after the third epidemic year, he was able to report that the diocese had

... lost no vacancies during the last fever season and notwithstanding also, four or more of our brethren of the clergy, were subjected to its acclimating influences. It is now very generally conceded, that we must accept these periodical visitations of epidemic yellow fever as a thing incidental to our latitude and locality, from which we may not hope to be freed, and it has thus become a duty, plain and simple, for those who come among us in the character of ministers of Christ, to make up their minds, in advance, to encounter the hazards of such an exposure, with calmness and Christian firmness. This they must do, if they would secure the confidence of our people, and fully meet the responsibility of their ministerial calling, in caring for their suffering flocks, instead of incurring the scandal of "fleeing when they see the wolf coming." And we take great pleasure in bearing testimony to the fidelity of our clergy in this behalf, as with a single mortifying exception only—of which we are now relieved—a more devoted and unflinching band of spiritual

guides and comforters, can not be found, serving in any Christian communion.

To Bishop Polk these years were to bring the realization that he was no longer a wealthy man. For the diocese this would require assumption of the expense of the episcopate which he had been able and very happy to bear himself as his share of the financial cost of the Church.

Shortly after the first convention of the diocese at which he had presided, Bishop Polk had moved his family from Tennessee to the sugar plantation he had purchased near Thibodaux on Bayou Lafourche and to which he gave the name Leighton. With the family were moved the 400 slaves which had been Mrs. Polk's share of her mother's estate. She had chosen to take the slaves rather than a settlement of some other kind. If the family were moving to Louisiana the best course seemed to be to engage in an occupation characteristic of the region which would be the family's home. As a sugar planter, the bishop would know and understand the problems of the people among whom he lived. And a sugar plantation seemed the best investment of the capital by which the family would live.

Bishop Polk, however, was no farmer. Regularly, he was gone from the plantation for weeks at a time, weeks in which the work of the Church was advanced, but the work of the plantation was retarded. Moreover, he imposed on Leighton the innovation of not having his slaves work on the Lord's Day, even during the harvesting period, despite the remonstrance of neighboring planters who pointed out that sooner or late this could spell disaster as an early frost could blot out the work of a year.

In 1849 cholera struck Louisiana. The bishop sickened of it while attending to the duties of the Church in New Orleans. On Leighton 100 slaves died of it.

One disaster followed another. After the Diocesan Convention which met in Thibodaux in May, 1850, and while the delegates were at Leighton for a social gathering, a tornado struck and destroyed the sugar house, stables, and cabins of the slaves. An early frost cut the sugar crop to a third of normal. The next year, the bishop's misplaced trust in a Tennessee friend ended in the loss of a very large sum of money. And the yellow fever epidemic of 1853 carried off a considerable number of his slaves.

By the spring of 1854 he realized his debts had grown to the point

where he would have to turn the plantation over to his creditors, and, to provide temporarily for his family, he would have to take the rectorship of a parish church. Accordingly, in December, 1854, Bishop Polk moved his family to New Orleans where he succeeded the Reverend Mr. Dobb as rector of Trinity.

Of the bishop's appearance at about this time the Reverend John Fulton was later to record his impressions. This young man, who would be assistant to the bishop at Trinity, was brought to the bishop's home on May 22, 1857, by the Reverend Dr. Goodrich, president of the Standing Committee, to take his examinations for Holy Orders. He wrote:

Presently we heard a quick, firm step in the hall, and the Bishop entered. One glance revealed the man; his first address the gentleman; his penetrating, sympathetic look, the friend and father. He was then over 50 years of age, but his clear complexion, his keen bright eye, and his elastic step made him appear not more than 46 or 47. Standing over six feet in height, his form was cast in the ideal mold of a soldier. His broad shoulders, his lean flank, his erect carriage, and his decidedly military bearing prepared one for the clear, distinct voice, which never struck one as imperious, but had always a certain tone of command.

Mr. Fulton recorded other characteristics of this man he loved. He, like all the clergy of the diocese, made affectionate allusion to his ineptness in matters of ceremonial. The bishop was known to confuse the rubrics, not from carelessness or contempt but from preoccupation with weightier matters. He was also accustomed to give certain words his own personal pronunciation. Mr. Fulton commented on the use of "toh" for "to," and "goodniss" for "goodness."

But the overriding feeling in the presence of this Bishop of Louisiana was that one was with a Christian soldier who had taken for himself the advice he gave others:

There is no pattern of human life worth following but that of Christ Himself. Take no other model. If you do, you may rather acquire its defects than its excellencies.

From the Job-like series of catastrophes which put an end to the Polk family's temporal fortunes, the Church in Louisiana was to derive added strength. For with Bishop Polk's removal to the city which was the center of the life of the state, his influence on the diocese and on the Church in the South was markedly to increase. Freed from

all responsibility for the management of the plantation, his every hour could go into the upbuilding of the Church.

But this meant that provision for the support of the episcopate would have to be made. Fortunately, the machinery had been created in 1853.

When he was first elected Bishop of Louisiana the question of salary was immaterial to Bishop Polk. His was a wealthy family and he preferred to go about his service for the Lord without financial remuneration. Even the expenses he incurred while on his visitations he met in great part himself. While the parishes were supposed to contribute annually toward these expenses, he was given in 1846, for instance, a total of only \$300. And the nominal salary of \$2,000 he was supposed to receive was, by tacit consent, ignored.

The only assessment paid regularly by the parishes was for the convention costs, including that of publishing the journal. And even that assessment was slow in coming in. The parish churches were predominantly parochial-minded. The diocese had to learn that the diocesan organization was as important as the parish. The knowledge came slowly.

Properly, the first financial responsibility beyond its own convention costs undertaken by the diocese had been that for diocesan missions. The Diocesan Mission Board had been established at the convention of 1843. Second, the convention had considered the plight of the aged and infirm clergy and the relief of their widows and orphans. Not until the next year was the question of how the expenses of the episcopate should be met finally faced.

What the collecting agent to raise monies for these purposes would be was decided in 1845 when a committee of the convention was appointed to ask the State Legislature for legislation permitting establishment of a non-profit corporation. Finally, in 1848, this committee reported back that the state had finally passed a general law permitting incorporations for "the creation of Trust Funds for charitable or other purposes."

Even with this enabling act, the corporation was not formed. The diocese was young; with the exception of Christ Church which had already had an experience of this kind, the parishes did not feel the pressure of need to provide for aged clergy. The diocese was growing: the support given in each mission and parish toward its own expenses, added to the help it could get in the form of assistance on the salary of a clergyman from the Domestic Committee, seemed to make

large contributions to diocesan missions unnecessary. The purpose of the collections for diocesan missions was admittedly only to help those rural areas where the Protestants were so scattered that they could not raise enough to support a clergyman. And the bishop had not needed his salary.

But by 1853 the bishop did need a regular salary from the diocese, and more than the nominal \$2,000 he had not been receiving.

That year, a committee consisting of Bishop Polk, John L. Lobdell of St. John's, Devall's, and Lucius C. Duncan achieved the incorporation of "The Protestant Episcopal Association of Louisiana, of the Friends of the Protestant Episcopal Church in the Diocese of Louisiana."

It was to this association that Louisiana Churchmen were to contribute capital funds for over 40 years. Because of its efficiency plans for incorporation of the diocese were repeatedly laid aside. Under the terms of its charter the interest from funds donated to the Protestant Episcopal Association would go first to meet the bishop's salary, second to the clergy and their widows and orphans, third to missions, and fourth for diocesan schools. However, funds given especially for one purpose or the other were to remain allocated to the specified use.

The first order of business of the P.E.A. was therefore to accumulate funds for the support of the episcopate. The plan evolved was to ask individuals to give cash or pledges toward this purpose. Those who pledged agreed to pay eight percent interest on their pledges until they were paid in full, at which time, presumably, the amount given would be drawing this much. Only the interest from the funds was to be used. The endowment funds were not to be drawn on. The interest received from sums given by specific parishioners would be subtracted from the total assessment made against his parish church.

It seemed an excellent plan. Its weakness was that in the first two or three years the majority of the big donors were reached; and, once they had given the capital amount, they were not interested in contributing annually to help the parish church meet its quota. The New Orleans churches were to be especially handicapped in trying to raise their assessments. And by 1858 it was perfectly clear—as it has been ever since—that "the completion of the fund for the support of the Episcopate is imperatively demanded by the interest of the diocese. Until this is done, the subject of assessment for the bishop's salary, will always be attended with difficulty."

However, by 1861 more than \$32,000 had been collected in cash, securities and pledges, principally for the endowment of the episcopate; but some part was earmarked for aged and infirm clergy and their widows and orphans.

The Civil War wiped out many of the assets of the Protestant Episcopal Association; and pledges made by rich planters before the war could not be met by these same men or their sons or widows in the impoverished days that followed. But the Protestant Episcopal Association was blessed by such able treasurers as Richard Nugent who conserved the funds and even in difficult times achieved increases by proper management of the monies entrusted to them.

The first board of the Protestant Episcopal Association consisted of the Reverend N. O. Preston of the Church of the Annunciation, the Reverend Dr. Goodrich of St. Paul's, the Reverend Dr. Leacock of Christ Church, the Reverend Dr. Lewis of Grace, St. Francisville, the Reverend John Freeman Young of Christ Church, Napoleonville, —later Bishop of Florida, the Reverend A. D. McCoy of St. James', Alexandria, and Messrs. John L. Lobdell, William M. Goodrich, Ambrose Lanfear and James Grimshaw.

The first "drive" conducted in the diocese was that undertaken by the Reverend Amos Dunham McCoy to raise money for the Protestant Episcopal Association's fund for the endowment of the episcopate.

What this man then accomplished, had accomplished and would accomplish shows how effectively the Holy Spirit can operate through one servant for the good of the whole Church.

Mr. McCoy was born at Mendham, New Jersey, on November 4, 1813, and brought up in the Presbyterian Church, being educated for and entering its ministry. But he early concluded that its rigid attitudes toward the Sabbath and other matters were not consistent with the Church of God.

His personal account of why he became an Episcopalian is fascinating today. He wrote:

There were two facts which had more or less influence upon me in changing to the Episcopal church from that of the Presbyterians.

The first occurred in 1836 when I was in Rochester Collegiate Institute. There were two young ladies whom we will call Brown, fine young ladies, but orphans and adopted by their uncle. Members of the Presbyterian church. One evening two gentlemen friends called and took them to walk. On

their way they called on Miss X, a mutual friend. This friend played on the piano for them and finally played a waltz. Carried away by the spirit of the music one "walked" across the room and the other danced. This was all that was brought up against them in their subsequent trial.

For this small frolic they were first tried by the conference, suspended from the church. They appealed from the conference to the session, and then their case went up to the Synod which confirmed their suspension.

Then for the first time I began to suspect that I was in the wrong pew. I could not think that God wished to so discountenance such innocent pleasure.

Later I was called to the Presbyterian church in Grand Rapids. Among my congregation were several wealthy men who made money by questionable practices "gouging the teeth and eyes of their victims." I endeavored to have these men disciplined but I was told that they were the paying members of my congregation and if they were suspended I should not have means to get my salary. I said that I did not preach for money, but that I well knew the trades, brick laying, carriage making and carpentry, and could get my living that way.

It seemed to me that this could not be the true church of God, but that there must be one somewhere, for God said his church was eternal. Then I spent two years studying the history and teachings of the churches and then applied for orders in the Episcopal church.

He was the first rector of St. Luke's, Lowell, Massachusetts, but soon ran into difficulties there too with his rich parishioners who felt he was making too great an appeal to the poor and the factory workers with whom the congregation was not accustomed to mingle.

He made a preaching tour through 18 states on horseback before coming to Alexandria at the invitation of Bishop Polk. On November 28, 1847, he became the first rector of St. James'. Until then the church had been served intermittently by the missionaries at Natchitoches. Following him to Alexandria shortly after the birth of their second child, his wife was to prove of the stuff of which the best of clergy wives are made.

Under his guidance, like that of the patriarchs of old, St. James' grew in stature, undertaking to extend the Church throughout Rapides Parish.

Mr. McCoy inaugurated three services each Sunday, the one in the evening being exclusively for colored people, to whom he never re-

ferred as anything but "the servants." For him there was no color line in Christ.

Believing that education should be under the guidance of the Church, he was instrumental in founding the school for young women, Rapides Academy, at Cotile, in August, 1848, with the Reverend Mr. Guion in charge. This school was especially endorsed by Bishop Polk.

The parish still worshipped in the courthouse. Plans for building a church had to be deferred as the Red River overflowed in 1849, 1850 and 1851, financially and physically retarding the work. But finally, on November 1, 1851, the cornerstone was laid following Morning Prayer at the courthouse.

Before then, St. James' was already a vital force in the community. In the procession walked not only the rector, wardens and vestrymen, but the police jury, the mayor and trustees of the city, the members of the Masonic Lodge, the I.O.O.F. Lodge and many interested non-Episcopal citizens. Masonic ceremonies followed the Episcopal service.

Church building was important, but not everything to Mr. McCoy. In May, 1852, the bishop confirmed at one visitation 146 persons, the largest class ever presented by any one clergyman at any one time in the Diocese of Louisiana. By the time the church was finished, in 1854, the communicants of St. James' included 37 white persons and 165 colored.

In the fall of that year Mr. McCoy was called by the Protestant Episcopal Association to New Orleans and, for the next nine months, dedicated his time to making it possible for the diocese to have a bishop. Devout, energetic, he organized a city-wide committee of prominent laymen including John Francis Girault who, with him, called on the wealthy Episcopalians of the city and raised the first fund for the support of the episcopate.

But more direct work with souls was what he loved. And in the summer of 1855 he returned to St. James'. The following year he inaugurated St. James' chapel system which was to last for over half a century. Thanks to the nurturing of this mission-minded man and his wife, the foundations for long years of mission activity by St. James' were laid. And from this activity were to come full-grown and self-supporting parishes years after those who had helped in laying the foundations were gone.

First of the chapels to be established were Trinity, Cheneyville, and Mount Olivet, Pineville. Of Mt. Olivet Bishop Polk said in 1859:

This building was erected by the self-denial, the zeal and devotion of the wife of the late rector of the parish of St. James', Alexandria, Reverend A. D. McCoy, and stands as a monument testifying to the capabilities of womanly influence when directed by the desire simply to honor God and do good to men.

By 1857 there were eleven congregations in the parish, counting the three meeting in the church building as one: that at the parish church; Trinity at Cheneyville; and Mount Olivet, Pineville; seven of colored servants served by the rector, and an eighth, at or near where Colfax now stands, on the plantation of Meredith Calhoun. At this last, the plantation owner maintained a private chaplain, the Reverend N. L. Garfield, but Mr. Garfield was assisted occasionally by the rector.

The work in Rapides was not to languish when, in 1857 Mr. McCoy accepted a call to St. Peter's, New Orleans. The Reverend Caleb Dowe who had assisted at Grace, St. Francisville, in the founding of St. Mary's Chapel and with the work among the Negroes in the Felicianas was his successor as rector. In New Orleans, Mr. McCoy was assisted by the deacon who had for so long been identified with the bethel as a layman, the Reverend J. Francis Girault.

It was when he was called to St. Peter's that the plight of the hundreds of children orphaned by the yellow fever epidemics came to the attention of Mr. McCoy. Other denominations had opened institutions to care for their own, and to these and to the orphanages run by the Howards Episcopalians had given liberally. With the generous assistance of a layman, A. G. Bakewell, later to be one of the best loved priests of the diocese, Mr. McCoy opened a home for orphans under the sponsorship of the parish church. The first home was a large warehouse owned by Mr. Bakewell. Within six months of its opening, in July, 1859, the home was caring for more children than Mr. Bakewell's and the parish's ability to maintain it. On January 17, 1860, the Children's Home was incorporated, the home which was to be, in the eyes of the diocese, its primary diocesan institution although management was to remain vested for years in a Board of Managers and a Board of Council drawn only from the city churches then present in New Orleans.

The first Board of Managers consisted of Mrs. Allen D. Huger and Mrs. Alice M. Urquhart of Christ Church; Mrs. Mary E. Randall and Mrs. Louisa Glenn of St. Paul's; Mrs. Harriet A. Rodenberg and Mrs. Eleanor Lacey of Trinity; Mrs. Mary Proctor and Mrs. Mary Barron of St. Peter's; and Mrs. Elizabeth Green and Mrs. Otis of the Church of the Annunciation.

The first Board of Council was composed of R. C. Cummings, John B. Murison, Mr. McCoy, Richard Nugent, Walter Bennett and A. N. Ogden, Jr.

Mr. McCoy was elected president.

Of this work Bishop Polk said:

Among the multitude of children who were left orphans by the desolating influences of the epidemics and other diseases incident to our climate, there are many who have been baptized at our altars and are therefore children of the Church. Hitherto no provision of a distinctly Church character has been made for taking care of these children. They have either passed into the hands of the Roman Catholics or have had such care as Protestant asylums, having no distinctive religious teaching, could offer. So long as our Church was weak in the diocese, there was some excuse for this state of things but now the necessity exists no longer. We are entirely able to take charge of these little ones ourselves and to afford them all the sympathy and support, the intellectual and religious training their destitution demands. An effort has been made by Churchmen of the city to found such an asylum and it has thus far met with very encouraging success. A charter of incorporation has been obtained, a house secured and opened under the proper offices and a number of children have been collected and are now being warmed into life by the charities of the Church. As this is an object of general Church interest, it should not be allowed to be cared for by Churchmen of the city alone.

Thus, the first funds collected for the Protestant Episcopal Association, the chapel system at Alexandria, and the Children's Home were the three monuments created by Mr. McCoy to the glory of God.

Throughout the diocese, new missions and parishes were being established in the decade prior to the Civil War. Some were the result of work begun in the 1840's. Some were quickly organized from original work. By 1861, names that had been added to the roll call of rural parishes included: St. Stephen's, Williamsport (now Innis); the Church of the Epiphany at Opelousas; St. Joseph's, Lake St. Jo-

seph; Grace, Waterproof; the Church of the Epiphany, New Iberia; Grace, Monroe; St. Mary's, West Feliciana; St. Matthew's, Houma; Grace, Simmesport, on the Atchafalaya; the Church of the Nativity, Rosedale; Calvary, Livonia; Christ, Bastrop; Trinity, Cheneyville: During the same period, missionary stations had been opened in Jackson Parish; at Prairie Jefferson which is now called Oak Ridge; in Plaquemines Parish; and at Holmesville.

Some of these parishes were prematurely designated and died like Grace Church, Waterproof, even before the Civil War. That parish had been organized and admitted to union in 1856, being represented by C. W. Elliott and Dr. T. D. McIlhenny. Within a year the Reverend William Kirtland Douglas had been called as rector and a contract had been let for a neat Gothic chapel, to be built from plans obtained from the nationally known ecclesiastical architect, Richard Upjohn, who had built Trinity, New York. The lumber was on the ground when the banks of the Mississippi River began to cave in. The contractor needed all his men and lumber to move the town's threatened buildings. This disaster, coupled with yellow fever, led the leading Church families to move away. The parish organization collapsed.

Another light that failed was that of Grace, Atchafalaya. Organized with fifteen communicants and "a large colored congregation" on April 25, 1857, and admitted to union within the month, the Reverend Robert F. Clute was its first rector, the Reverend L. Y. Jessup its second. A brick church costing \$5,000 was finished, except for the plastering and painting, just in time to be destroyed by the northern invaders. While the parish was revived after the war, insufficient headway was made, and after some years in which the name of the parish was optimistically carried on the rolls, it was finally ordered omitted in 1883.

Of three churches begun by the Reverend John Philson in the 1850's, only one was to survive under the name it had in his day, though the seed he planted then was to bear fruit in other form years later.

His name is lastingly connected with the Church of the Nativity at Rosedale, where he began services at Christmas, 1858. This parish was admitted into union the following spring, being represented at the diocesan convention by former Governor Henry Johnson. Mr. Philson was to return to this parish after seeing service in the Con-

federate Army as a private. The parish has been a strong rural church for most of the years of its bright history.

Within a few weeks of the time Mr. Philson came to Rosedale he began monthly services in a Methodist chapel at Livonia. From this was to rise Calvary Church, which, while it could not last as an independent parish, was to merge its congregation with that at Rosedale.

Earlier, he had begun a ministry at Lake St. Joseph from which the organized parish of St. Joseph was to be developed. It was admitted in union with the convention in 1856, but after the resignation of the Reverend W. K. Douglas in 1858, all work in the area was discontinued until some 17 years later. But, from that early work was to flower Christ Church at St. Joseph.

Perhaps a lesson from these earlier times is that for the health of the Church many congregations must be organized so that from the many the percentage that will be able to endure may represent a sizable number.

Of the number that endured some established then remained always places of worship for a very few isolated but closely knit families.

St. Mary's, West Feliciana, which was to have a long history, was one of these. It carried on bravely for many years before changing economic conditions and good roads made such small chapels only mute testimonials to the faith of those who builded them well. In November, 1854, the Reverend Caleb Dowe, assistant to Dr. Lewis at St. Francisville, was assigned the duty of collecting a chapel congregation on Little Bayou Sara. In 1857 the chapel was built, of brick in the Gothic style, with stained glass windows and a recess chancel, lighted by a triplet window. It was neatly carpeted and furnished complete with eucharistic service and melodeon. In 1858 the parish was admitted into union. In 1861 five communicants were recorded. But the parish never grew and never interested itself in diocesan matters, not even sending delegates to the convention. It served only as a local chapel for the people for whom it had been built though it regularly paid its convention fund assessment.

St. Stephen's Church, Williamsport, which was another family type organization, grew in full parochial responsibility. Organized in 1855 and admitted into union that same year, it represents the results of work begun seven years earlier.

The Church of the Epiphany at Opelousas was to pass eleven years in hopeful waiting before the parish was actually organized. In 1855 it was finally admitted to union and had as its first settled rector the

Reverend David Kerr. Impassioned pleas for assistance in building their church were placed in national Church periodicals; but with little help coming from outside sources the ten communicants and the congregation, primarily on their own, had achieved by 1857 "a scientific choir, with a melodeon; a beautiful and valuable square in the centre of town purchased; the lumber for the frame of a church edifice, sixty by forty feet, after the order of the Parthenon, upon the ground." The church was consecrated in 1861.

At New Iberia, the early church took root through the devotion of the Reverend William H. Burton who came in 1848 as the first settled clergyman. More or less regularly, until 1855, he officiated there as his health permitted. In 1856 the Reverend J. T. Hutcheson entered the area. He found "no organization, no church, but very few communicants, no persons attached to the Church." Holding services in a small Methodist chapel loaned on alternate Sundays, he built up the local group and on May 8, 1857, the parish was admitted to union with the diocese. By the next winter a church was completed, built with funds contributed in the parish and mostly by Episcopalians. Thus, with the same conditions, but the right leaven, a disheartening situation was turned into one to be viewed with pride.

While the Church of the Redeemer at Oak Ridge, then known as Prairie Jefferson, was not to be accepted in union before the Civil War, the parish organization was completed in 1856 when the Reverend William Miller had charge. In this same year the little church was built. Earlier, the Reverend C. S. Hedges and the Reverend R. H. Ranney, each at the time when he was in Monroe, held services in the town. But efforts in that section were supported mainly by two Church families, "whose love for those venerable forms in which the pious feelings of their childhood were moulded, would not allow them to rest until they had built a Temple to the God of their fathers."

To Bishop Polk goes the credit for organizing the parish at Bastrop "under circumstances of great promise." From Monroe had come earlier Mr. Ranney and the Reverend F. R. Holeman to hold occasional services. And in 1856 Mr. Miller had come from Oak Ridge to hold services. But there was no regular clergyman until the Reverend T. B. Lawson settled in Bastrop in November, 1860, a few months after the parish was organized. The following spring it was admitted in union.

The cornerstone for the Houma church was laid on January 12,

1858, by the bishop, and the parish came into union that same year. It had been organized in 1854. The cost of the brick building, well furnished and of ample size, including the value of the lot, was about \$9,000. "For the exhibition of life and vigor in so new a parish," said the bishop, "we are indebted to the active and laborious exertions of the Reverend T. R. B. Trader, whose self-denial and devotion to the interest of the Church entitle him to our cordial thanks." Mr. Trader was to follow Mr. McCoy, briefly, as agent for the Protestant Episcopal Association.

Among the retarding influences in Louisiana, in addition to the fevers and overflows, was the lack of suitable housing for the clergymen and their families, for whom, in the small towns, there would rarely be rental property available. In New Orleans, rents were completely out of proportion to the salaries being paid clergymen. The bishop was disturbed by the amount of moving around done by the clergymen, commenting that "they often leave their fields with the profoundest regret, as none are so well aware as themselves how destructive change is to their usefulness."

The changes, he said, were chargeable to "the want of the comforts indispensable to families which are expected to maintain a decently respectable appearance in their exterior living."

The bishop therefore urged the construction of rectories and noted with pride, in 1856, that a few churches had already begun these necessary appurtenances.

While the diocese was growing with the establishment of new missions and parishes among the white people of Louisiana, Bishop Polk interested himself also to see that Christianity should be advanced among the slaves. On his own plantation he had provided a resident clergyman and had held regular services himself, assuring that the people were baptized and brought to confirmation and that the Holy Communion would be equally as available to his slaves as to his family.

From 1855 on, the bishop requested that the clergy report specifically what they were doing for the Negroes—"the sons of Africa," as he called them. In his convention address he pointed out that as the masters did not like unauthorized white people to come on their property and the Negroes were not permitted to move from one plantation to another, there could be no religious services for them unless the master provided the ministrations of a white clergyman or some Negro slave on the place set himself up as a minister.

That year the Episcopal Church in the Diocese of Louisiana had Negro congregations totalling 3,600 on 31 plantations; and special services were being held in many of the churches at hours set aside especially for the colored people.

Below New Orleans, the Reverend Rowland H. Bourne was brought from Pennsylvania by the planters of Plaquemines Parish to have charge of Emmanuel Church, and also to bring the Gospel to their slaves.

On the two estates of John L. Manning, former governor of South Carolina, near Donaldsonville, the Reverend William E. Silet held religious services in 1855 for a congregation of nearly 500 slaves; and on the estate of Colonel J. S. Preston, also of South Carolina, for another 500.

On Mrs. H. Matthews' place, the assistant rector of Grace, St. Francisville, reported he had had 19 baptisms in 1855 and on Mrs. Ira Smith's 24, in the year preceding. "The number of colored people under the instruction of the Church is about 300," he reported. "The whole are instructed at each service, out of the catechism and question books of the Church."

At the convention of 1858, based on the experience of the clergymen instructing the slaves, there was discussion of cutting the Prayer Book service to fit the needs of the plantation Negroes. But the majority opinion prevailed that the full service was well received and that *The Book of Common Prayer* could be used with ignorant people with success.

One clergyman, the Reverend Thomas B. Castleman, who had a school and conducted services in St. Joseph, published a volume of sermons he had written especially for the colored people.

But, with the approach of the Civil War, the increasing tensions hardened some hearts toward the ministry to the Negroes. The Reverend George Waldo Stickney of St. Matthews', Houma, later a Confederate chaplain, was forced to report regretfully that "the services on the plantations have been hindered."

But the Church had made the effort in Louisiana that Bishop Polk felt was required of it. And the bishop, encouraging such of his people as might question the ministry to the colored man, was wont to say: "You may not save him, but you will save yourself."

The diocese grew during this period in other ways. Into Louisiana were coming the magazines of the Church, among them were the *Spirit of Missions*, the *Carrier Dove*, the *American Messenger*.

In 1859 the Reverend Elijah Guion spoke eloquently in favor of a book store in the diocese for the sale of suitable books for parish Sunday Schools and family libraries, Sunday School instruction books and "even works of science which can be safely recommended to the unwary but ardent lover of knowledge." Such a book store should be located in New Orleans, he suggested, but he urged that every parish in the diocese open its own. The diocesan book store should be financed by the diocese, he thought. And the diocese should have a religious periodical for circulation in every family. This magazine would be better than those from far off which, he said, "are too generally occupied with long winded dissertations upon subjects about which we feel but little interest and in which it may be well for us to feel less." The diocese voted not to undertake the book store but urged individual members of the clergy and laity to unite in establishing one.

The bishop recognized the need for a diocesan journal. And the Southern bishops as a whole decided that the Church in the South needed its own organ. At the General Convention of 1859 in Richmond they met in conference and decided to sponsor the *Church Intelligencer* being published in Raleigh, North Carolina. This magazine would be the organ, Bishop Polk announced, through which he would communicate with his diocese. Thus, before the Civil War, and partly because of the problems the South was facing, the Diocese of Louisiana had, in conjunction with the other Southern dioceses, an official organ.

And, during these pre-war years, the Southern bishops held several conferences on problems of particular interest to their section.

It was tragic that the abilities of the American—and especially of the Southern—Churchmen would have to be channeled so greatly into political and martial efforts to solve the divisive problems that were then confronting the nation. Louisiana was just beginning to feel her strength as a diocese. True, the diocese had sent its deputies to the General Conventions. One of the shocks to the diocese had been the death, in September, 1847, of the Honorable Thomas Butler, senior warden of Grace, St. Francisville, on his way to the Triennial. But there had been so much to do at home, so much to do to develop even a diocesan spirit, that there had been little energy left for general Church interests.

And now, one of the first committees appointed in a Louisiana convention to deal with national matters was one appointed in 1855 by

Bishop Polk to draft a reply to a circular asking whether the Church should take a position on slavery. The circular was drawn up by a commission of bishops appointed at the General Convention. To the Louisiana commission he named his assistant at Trinity, the Reverend John Fulton, the Reverend Dr. Leacock, the Reverend Elijah Guion, John Lobdell, Lucius Duncan and former Governor Henry Johnson, now of Trinity.

Though the Louisiana journal records this action, it does not tell what reply the committee drafted. And the records of the General Convention disclose no reference to such a commission of bishops as Bishop Polk refers to.

In 1856 the Diocesan Convention voted that changes in the Prayer Book presented to the General Convention in the Muhlenbergh Memorial of 1853 should be very carefully weighed, warning that "no step ought to be taken which will in the slightest degree, directly or indirectly, touch, or even tend to touch any point of order or doctrine, as now taught, in the standards of the Church." But, the Louisiana convention voted, a variation in the order in which certain prayers might be used should be made permissible, if agreed to by the bishop of the diocese.

At this same convention of 1856 the sense of the Louisiana diocese had changed from what it had expressed less than ten years before: the convention voted that a proposed amendment to Article Two of the constitution of the General Convention should read that deputies to the General Convention must be Episcopalians.

The Diocese of Louisiana was ready to play a vital part in the American Church. She had had experiences that would make her a contributor of valuable thinking to the solution of the Church's evangelizing problems.

As Dr. Leacock put it:

The position of the Church in Louisiana, and her experience in the midst of a population of different races, with various forms of faith and modes of worship—separated from each other by diversity of language, social habits, national peculiarities and individual prejudice—seems to render a temperate and formal expression of her sentiments both becoming and expedient.

In addition, in the years that Bishop Polk had been her diocesan,

the Diocese of Louisiana had grown tremendously in number of parishes and clergymen.

The number of the clergy multiplied from three resident ministers who joined in the application to the general convention to 32 officiating clergymen whose names appear in the records of the last diocesan convention in 1861. Organized parishes in union with the convention increased from three to 40, the confirmed and communicants in still greater ratio, and the Church became firmly established in the confidence and respect of the community.

But this instrument for the furthering of God's Kingdom on earth was now to be subject to the destructiveness of man as brother made war on brother.

CHAPTER X

SCHOOLS FOR THE CHURCH'S CHILDREN (The Diocese, 1845-1863)

There was almost no public high school education in Louisiana in 1850 when Bishop Polk spoke of a great responsibility of the Church. He reminded Louisiana's Episcopalians:

We receive children at the font into the flock of Christ, and commit them, for training in all things necessary to their soul's health, to sponsors. Shall we, then, desert those sponsors when they look to the Church to assist them in the charge she has committed to them? Proper intellectual training is necessary to one's soul's health, and can the Church feel assured that any intellectual training will minister effectually to the soul's health that is given apart from her? At best, she can only trust that it may not be otherwise—to assure the result she must attend to it herself. Upon her clearly rests the responsibility of providing all the appliances necessary for the efficient execution of every trust she imposes.

In 1845 he had asked that each parochial cure have its own school or schools. A Board of Education was set up in the diocese to promote such parochial schools. This committee was to be in existence until 1859. Aside from receiving an occasional report on what was being done by the various clergymen in connection with their own schools, it was practically inoperative.

On the other hand, a few schools were established, either as parish enterprises or, more frequently, as an undertaking by the individual rector to provide education for the children in his area and to supplement his own scanty salary.

The year following its appointment, the Board of Education reported that a school for young ladies had been in existence for two years in Jackson, under the Reverend Dr. Lacey; that in Baton Rouge the Reverend Mr. Burke had a school for boys and the Reverend Mr. Lamon had also a small school; that the wife of the Reverend Mr.

Guion was conducting a small school at Natchitoches; and that, in New Orleans, the Reverend Dr. Hawks had as many pupils in his school for girls as he could handle and wanted to make it into a female seminary. At the convention of 1846 the convention recognized as diocesan schools that of Dr. Lacey, the Southern Institute for Young Ladies, and that of Mr. Burke, the Classical and Mercantile Boarding and Day School.

However, Mr. Burke's school two years later had been converted from a school for boys into one for girls, "as more easily governed and affording more time for his clerical duties."

The Southern Institute which flourished for a number of years changed its name in 1857 to St. Mary's College, with full power to confer degrees and grant diplomas, only to close its doors a year later.

Schools established by clergymen in connection with their cures naturally lasted only so long as the clergyman remained in that particular parish. And schools run by clergymen as their sole source of livelihood were equally unable to survive. Mrs. Guion's school at Natchitoches closed when her husband accepted a position elsewhere. Then, when he opened an Academy for Young Ladies in 1851 at Carrollton, above New Orleans, he was forced to move it to Greenville, nearer the city, when fire destroyed the Carrollton building, and then to close completely in 1854. However, in connection with his rectorship of St. James', Baton Rouge, he again ran a girls' school until he left for New Orleans in 1860.

The high-sounding Female Academy at Monroe was an interest of the Reverend Mr. Ranney during the 18 months he was in that community.

True parochial schools were a little more long-lasting though even they had a life expectancy of only about five years. St. John's School at Thibodaux and Rapides Academy for Girls, opened by St. James', Alexandria, in the Cotile pinewoods, both founded in 1847, were still in operation in 1851, but Rapides School was discontinued by 1853. The school for girls in New Orleans, sponsored by Dr. Hawks and other New Orleans clergy, just barely survived his departure, and that for boys folded as soon as it lacked his supervision.

Thus, the total amount of educational work done under the auspices of the Church in the State of Louisiana was scanty indeed, the Southern Institute for Young Ladies alone lasting for as much as ten years. In 1847 its rolls included 25 boarders and 15 day scholars.

"Safety, comfort and improvement are intended to be the char-

acteristics of this school," Dr. Lacey said of his institute whose teachers had a "gentlemanly bearing," according to the education committee. The courses offered were: spelling, reading, writing, arithmetic, geography, grammar, history, physiology, botany, natural philosophy, chemistry, algebra, astronomy, intellectual philosophy, logic, mathematics, rhetoric, elocution, moral philosophy, natural and revealed theology, composition and criticism in literature and the fine arts. The charge for board and instruction, whether in English or in French, was \$200 a year. For lessons on the piano, including use of the instrument, there was an additional charge of \$80; for lessons on the guitar, \$60 per annum; and lessons in drawing and painting, \$32.

The school opened and closed each day with singing and prayer; and Sundays and other festivals were regularly celebrated by a sermon and the service of the Church. Sunday afternoons were devoted to catechetical instruction and to lectures on the Thirty-Nine Articles of Religion. Sunday evenings were spent in the practice of sacred music and "other exercises of a religious character."

This institute, as we have noted, was commended to the interest of the diocese as a whole by the convention's committee on education.

However, the only real diocese-wide educational project until 1856 was conceived in 1853 when the convention voted to petition the legislature to permit it to buy from the state one of the three institutions of higher learning the state had established but was closing, Franklin College, at Opelousas. The Roman Catholic Church succeeded in getting this property.

Undeterred by this setback, however, Bishop Polk sent out a circular letter in 1856 to the other eight Southern bishops detailing how Louisiana and each of the sister dioceses might share in the creation of an institution which would at least answer the problem of higher education for men. That was the beginning of the University of the South. The Diocese of Louisiana was to have her college, her seminary, her preparatory school; but she would not have to undertake the visionary mission alone. With the cooperation of all the Southern dioceses, said Polk, that institution could become the educational peak on the Southern scene.

While Bishop Polk recognized the responsibility of the Church for the education of the young, he felt especially the need for a seminary at which to educate young men for the priesthood. From the beginning of his episcopacy he had emphasized the need to encourage young men of the diocese to become priests.

In 1855, when the number of presbyters in the diocese had practically doubled in the course of one year, he pointed out that "the increase has been chiefly at the expense of other dioceses. It therefore becomes our duty to provide means for the more legitimate and the ample supply of these wants for the time to come." It had been legitimate to draw clergymen from other dioceses as long as the growth of Louisiana's population was primarily the result of a draining off from older states. But now that the state was well established the diocese should provide its own clergy.

Moreover, because of the spiritual and political tensions caused by the slavery issue, he realized it would become more and more difficult to get clergymen from the North and East to serve in the diocese. Even if they came, their views might prove suspect to the people among whom they worked. And, as the Church had a duty to perform with regard to the Negro slaves, it was important that there be the fullest understanding between the clergymen and the masters so that the work would not be impeded.

While Bishop Polk favored the gradual emancipation of slaves, he believed such emancipation would be a long time in coming to the one-crop Deep South. But the presence of these slaves required of the white men of the area even better leadership than might be found in other parts of the country. It was a dilemma not of the making of any man alive. To cope with it would require a high order of intelligence. Moreover, since the factories and mines of the East were being filled with laborers recently migrated from parts of the world where democracy was unknown, the bishop envisioned a possible depression in which these people, granted democracy's voting privileges before they had become thoroughly American, might pose a threat to the stability of the nation. In such an event, leadership from the South might be needed to preserve the rights for which the Founding Fathers had died. So ran the patriotic reasoning of the South's foremost Church leader as recorded by his son.

On July 1, 1856, Bishop Polk mailed out a 4,000 word letter to the Southern bishops. In it he said that the Episcopal Church had a responsibility toward all 5,800,000 souls in those dioceses, outside as well as within the Episcopal Church. No church or state institutions of higher learning in the area were teaching as effectively as were those of highest grade in the North and abroad. The Episcopal Church would find its power for doing good diminished if it did not sponsor higher education. As the individual dioceses were too weak to estab-

lish institutions of the best type, what he proposed was co-sponsorship of a single institution that could leave nothing to be desired. With this would be conjoined a theological seminary. He suggested that such an institution might be located in the lower Alleghenies because the newly completed railroads would make it easily reached from all parts of the South. Besides, the mountain air and pure water would be guarantees against the epidemics of the lower plains.

Thus did Bishop Polk outline his dream of what was to become the University of the South at Sewanee, Tennessee, sponsored today by 22 Southern dioceses.

The idea of an institution supported by more than one diocese was implanted in the bishop while he was still a presbyter of the Diocese of Tennessee. The first bishop of that diocese, James Hervey Otey, dreamed of an institution of learning which would be supported by the dioceses of Tennessee, Mississippi and Louisiana. He and Bishop Polk were close friends and even before he nominated Polk Missionary Bishop of Arkansas, they had worked together to raise funds for such an institution, which had not materialized because of the depression of 1837. As early as 1852 Bishop Polk had begun to collect information on the organization of universities.

The plan outlined by Bishop Polk was adopted by the Southern bishops at the Triennial of 1856 and they issued on October 23 a manifesto, written by Bishop Otey but essentially the same document as that prepared by Bishop Polk.

Within the Diocese of Louisiana the idea received not only financial but symbolic support. Attending the founding meeting of the Board of Trustees on Lookout Mountain on July 4, 1857, were Bishop Polk, the Reverend William T. Leacock and George S. Guion of Thibodaux. Dr. William Newton Mercer of New Orleans would also be named a trustee in 1858.

After the Lookout Mountain meeting, Bishop Polk spent the summer looking for the right site. The convention had agreed on the general region and he was chairman of the committee on location. In November he brought in his report and on the 17th ballot, Sewanee won over such cities as Huntsville, Chattanooga, and Atlanta. Of this site he said:

Indeed we have reason to be grateful to God, for having thrust down into our cotton zone, a plateau so accessible, and so admirably adapted, in every particular, as a refuge for our children, during the period of their educational training,

and so well fitted for the development of their mental, moral and physical natures.

An important part of the proposal was that the institution would not begin to function until at least \$500,000 had been raised. Bishop Elliott of Georgia joined Bishop Polk in a whirlwind financial campaign in 1859 which netted \$264,160 from Louisiana, principally from the wealthy planters along the Mississippi and Red Rivers, \$52,259.99 from Alabama and \$28,480 from Tennessee. The idea, similar to that promoted by the Protestant Episcopal Association for the Endowment of the Episcopate, was that those who pledged would pay only the interest until they were ready to pay the principle.

The constitution for the institution, largely the work of Bishop Polk, was studied in detail in New Orleans February 8-13, 1860, while an inter-diocesan conference was being held. And this was the constitution which was adopted at the first session of the board held at the site of the university in October when the cornerstone was laid.

The ceremony of the laying of the cornerstone was long to be remembered. Some 5,000 persons assembled, as if by magic, on the top of the mountain, cove people coming by foot, wagon, mule back, visitors from afar by railway train, omnibus, coaches and carriages. With Colonel Arthur Middleton Rutledge of Tennessee as marshal, a parade of all those who were to participate in the ceremony moved off through the trees, four abreast, to where the cornerstone was to be laid. In the procession, behind the choir and band, marched invited laymen, the trustees, the architects, clergy and eight bishops in their robes.

After Bishop Elliott had deposited in the cornerstone the relics which were to be sealed therein, the slab was sealed and Bishop Polk, striking it three times, dedicated the university to "the cultivation of true religion, learning, and virtue, that thereby God may be glorified and the happiness of man may be advanced."

Thus the early dream of Bishop Otey seemed now to have taken form.

In March, 1860, Bishop Polk resigned the rectorship of Trinity in order to devote as much time as possible to the university. The Reverend Fletcher Hawley was called to Trinity.

The diocese was thriving. The church of which Polk had been rector had become the second largest in the city. And an institution

for the best possible education of the youth of Louisiana and of the entire South was in the making.

But the cornerstone laid on October 10, 1860, was blown to pieces three years later by Federal troops while Bishop Polk retreated with his army over the very domain of the University of the South.

CHAPTER XI

PRELUDE TO WAR (The Diocese, 1860 and 1861)

At the end of December, 1860, Bishop Polk wrote a portentous letter to President Buchanan. It urged the president not to resort to armed force to prevent the South from seceding and warned of war's carnage. That same month he sent out to his diocese a form of prayer to be used on the day of fasting and prayer President-elect Lincoln had called for.

The extreme men of the North and South were in the saddle. On January 26 the convention of the State of Louisiana passed its ordinance of secession. Four days later the bishop circulated his second pastoral letter. He wrote:

The State of Louisiana has withdrawn herself from the United States of America and by that act removed our diocese from within the pale of the Protestant Episcopal Church of the United States. We have therefore an independent diocesan existence. Our Church in the non-slaveholding states has gone on conservatively preaching and teaching the Gospel. Surrounded by strong pressure on every side, she refused to let her pulpit or conventions be used for radical and unscriptural propagandism which has so degraded Christianity and plunged our country into its unhappy condition. This makes it the sadder for us, that not only are we breaking political connections with the union to which our brethren belong, but we must also end our ecclesiastical connection with them. These brothers of ours were too few and they have been overborne and are silent, and a different description of mind and character is in the ascendant. Our separation from our brethren of the Protestant Episcopal Church in the United States has been effected, because we must follow our nationality.

This position was ever to be questioned by the national Church. At the time it was questioned even by the Southern clergy. But most of them came to the same conclusion—that separation from the Gen-

eral Convention was inevitable—though by different reasoning. With this second pastoral letter the bishop inclosed a prayer to be used during the state convention and made substitutions of the word “Governor” for “President” and “state” for “nation” in the prayer for the President and for those in civil authority.

After Louisiana had joined the Confederacy the bishop sent his third pastoral letter, on February 20, 1861, substituting the appropriate words to make the prayers apply to the Confederate States.

One can imagine the consternation in the Louisiana Church in the months that were to follow had the congregations still used the prayer for the President of the United States! The same dilemma faced the clergy in the original thirteen colonies in the days after 1776 when their Prayer Books required them to pray for the King.

In March Bishop Polk and Stephen Elliott, Bishop of Georgia, the seniors among the Southern bishops, called for a conference of the dioceses within the Confederate States to be held on July 3 at Montgomery.

He then resumed his visitation of his diocese, leaving his wife and daughters at the home he had built at Sewanee. During their stay there, unknown persons—many east and middle Tennesseans were Unionists—burned the house down over their heads. From then on, in the bishop’s sight, the war over secession which he had seen as inevitable became necessary to protect women and children.

But the bishop’s position with regard to taking the diocese out of the General Convention had to be confirmed or rejected by the Diocesan Convention. And such issues as what to do with funds for foreign and domestic missions had already come up before the convention met on Wednesday, May 1, 1861, at the beautiful new Grace Church in St. Francisville. In a pastoral letter March 28, answering questions that had been raised, he said that such funds should still be sent to the Missionary Board as the diocesan still had full confidence in its members’ “Christian integrity, zeal and judiciousness.”

In his address to the St. Francisville convention he put his case a little more fully:

A written constitution such as that which binds the dioceses of the United States together is a novelty in the Church, no other instance of the kind being known to her history. . . . It was a measure of expediency and for all the purposes it was competent to serve, a wise one. But it was not a necessary condition of the Church’s Unity. It served the purpose

of binding the Dioceses in a union of amity, and promoted their efficiency as propagandists of the Faith on this continent or elsewhere. It thus accomplished a holy mission. And while we with hearts filled with sorrow lament the uprising of the influences which have checked it in its blessed work, we yet cannot allow that its presence or its absence is material to the Unity of the Church. The destruction of this constitutional bond, while it may be lamented, carries not with it the destruction of the Oneness of the Body of Christ. The elements of which that consist are of a higher and more enduring nature.

The normal condition of the Dioceses of the Catholic Church is that of separate Independence. A departure from that condition has ever been the fruit of expediency only.

It was then up to the Committee on the State of the Church to make a recommendation as to the position of the diocese. The Reverend John Fulton, rector of Calvary, New Orleans, its chairman, brought in its report. This pointed out that, with or without formal union with other dioceses, the Diocese of Louisiana would still be at one with all other churches in the "unity of spirit" and in the Apostolic bond of peace. "This unity no mere political or national disturbances or revolutions can destroy," the report read.

But unions among churches, it continued, are different from the Unity of the Church. Unions are simply matters of expedience and can be changed whenever sound expediency requires. Originally every diocese was independent of every other; the unions were entered into by free consent for administrative reasons. With the fall of the Roman Empire, the provincial distribution of the Church was merged into national groupings, a factor which the papacy had fought, usurping the rights of the local churches. When the Church reformed, she resumed that of which Rome had robbed her,—so that the Articles of the Mother Church of England require her clergy to deny the existence in any foreigner of ecclesiastical authority over England. Likewise, the clergy of the United States after the Revolution ceased to be subject to the ecclesiastical authority of England. The churches of the United States and the dioceses combined to form a Church as strictly national as that of England.

In conclusion the report resolved that since the Church in the United States is and "was rightly intended to be a strictly national body" and since the State of Louisiana had by ordinance dissolved the union of the state and the United States, that the Louisiana diocese

had ceased to be a diocese of the Protestant Episcopal Church in the United States. And, it concluded, the diocese should unite with the other dioceses nearby and send delegates to the convention at Montgomery.

On the history-making committee were the Reverend Drs. C. S. Hedges, William T. Leacock, Daniel S. Lewis, and Mr. Fulton; and, of the laity, George S. Guion, Henry Johnson, Alexander Montgomery, and W. J. Lyle. The Reverend Dr. Goodrich who had thought that an action by a secular authority should have no effect on church union was won over by the argument. The resolutions were passed unanimously.

Delegates elected to go to Montgomery were the Reverend Drs. Leacock, Lewis and Hedges and Messrs. Guion and Montgomery and Dr. J. M. Davidson.

The convention adjourned to meet again on May 7, 1862, at Christ Church in New Orleans. But by then Federal troops were in control of the city. The secretary, Mr. Fulton, reported that only six parishes were represented, eight short of the fourteen required by the constitution of the diocese. So no further conventions were held until after the war was over.

The part played by the Diocese of Louisiana in the Protestant Episcopal Church of the Confederate States of America was small. Messrs. Fulton, Montgomery and Davidson actually attended the July, 1861, meeting. And in October Dr. Leacock attended the second meeting of the Confederate churches in Columbia, South Carolina. But as the bishop of the diocese was not present for the conventions and no diocesan convention was held at which decisions could have been ratified, the Diocese of Louisiana never became a formal part of the Confederate Church.

Officers of the convention in that fateful year of 1861, in addition to the bishop who was *ex-officio* president, and the secretary, Mr. Fulton, were the Reverend George W. Stickney of St. Matthew's, Houma, assistant secretary; Thomas J. Dix of New Orleans, treasurer; and Richard Nugent, treasurer of the Protestant Episcopal Association.

The standing committee consisted of Drs. Leacock, C. S. Hedges, and Goodrich and the Honorable George S. Guion, James Grimshaw and Thomas Dix.

It was into their hands that the Diocese of Louisiana was committed when the bishop became a soldier. The episcopal ministrations were

turned over by Bishop Polk to Henry C. Lay, Missionary Bishop of Arkansas, and to Bishop Otey of Tennessee. Bishop Otey was prevented by illness from coming into the diocese but after June, 1863, Bishop Lay was able to do so. By then a large part of Louisiana was conquered territory.

THESE BISHOP POLK KNEW WELL



ST. JOHN'S CHURCH, THIBODAUX

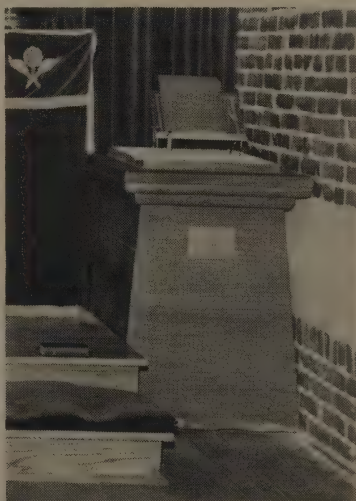
The oldest Episcopal church west of the Mississippi and the oldest in the Diocese of Louisiana. Bishop Polk laid its cornerstone January 1, 1844.

The Bishop's Chair, *bottom left*, was carved on Leighton Plantation and is now owned by Christ Church Cathedral.

At the altar, *bottom right*, then in the bishop's Beersheba Springs home, the trustees accepted the charter of the University of the South in 1858. It is now used as a credence table in the University's St. Augustine's Chapel.



BISHOP'S CHAIR



BISHOP POLK'S ALTAR



GRACE CHURCH, ST. FRANCISVILLE

In this second Grace church, built just before the Civil War and partially destroyed by Federal gunboats, the Diocesan Convention voted in 1861 that the Diocese of Louisiana was no longer part of the Protestant Episcopal Church in the United States. The oaks were planted in 1855.

CHAPTER XII

WAR OF BROTHERS (The Diocese, 1862-1865)

And so a needless, fratricidal war came to Louisiana, to the Church and to Leonidas Polk.

Bishop Polk, though a West Pointer, had little idea of serving in the armed forces of the Confederacy when, in June, 1861, he went to Richmond to see to the welfare of Louisiana's troops. But while there he conferred extensively with President Jefferson Davis about the importance of defending the Mississippi Valley. Not only were military considerations of highest importance involved in such a defense. The bishop thought lovingly of the homes and lives of his Churchmen and of the little churches along the river. So finally, when President Davis repeated pleas from Louisiana and valley delegations that Polk be appointed to defend the river, the bishop acceded to his countrymen's urgings, and accepted a commission as major general. His military mission was the defense of the Mississippi River north of the Red River.

How Bishop Polk himself characterized this transformation of the priest of God into a soldier of the Confederacy is evident in two stories.

When a friend exclaimed, "What! You, a bishop, throw off the gown for the sword?"

Polk replied:

"I buckle the sword over the gown."

And when another friend congratulated him on his "promotion," he gravely replied: "Pardon me, I do not consider it a promotion. The highest office on earth is that of a bishop in the Church of God."

Bishop Polk hoped that he would be able to resign his commission as soon as other generals were available in the West. But after the battle of Belmont, in Missouri, in which his troops were victorious, the cause of the Confederacy would have suffered psychologically had

a general of his popularity resigned. He stayed on, fighting in much of the lower South.

But while the priest remained a soldier, the soldier remained a priest. In his last days he baptized the beloved General Joseph E. Johnston and a few days earlier the redoubtable and unfortunate Lieutenant General J. B. Hood. Hood had lost a leg in battle. To his headquarters one midnight came General Polk and there in a room furnished with a mess table and four chairs, with a tin basin for font, and dimly lighted by a single candle, the Bishop of Louisiana marked the maimed general with the sign of the cross as he stood, head reverently bowed and leaning on his crutches.

On another occasion, the general learned that one of his Churchmen had requested leave to be ordained to the priesthood. The bishop remembered well this man, Alex Gordon Bakewell of New Orleans, and went himself to where Bakewell's regiment was encamped on the side of a hill. The general asked that he might hear the Orleanian read the Order of Morning Prayer. And so it was that on a grassy slope in Georgia, a few days before he was killed, Bishop Polk heard the service for the last time from lips other than his own.

On June 14, 1864, General Polk and General Johnston rode with their officers to a point behind the sharp hill called Pine Mountain, near Etowah, Georgia, to survey the lines of battle beyond. Coming back over the hill, in full view of the enemy, General Polk, reckless of his safety, paused for another look. His aide, Lieutenant Aristide Hopkins of the Orleans Light Horse, rushed to his side to draw him back, as he had had to do before. But he arrived too late. A cannon ball entered the bishop's breast and killed him instantly. In his pocket were four copies of the Reverend Charles Todd Quintard's *Confederate Soldier's Pocket Manual of Devotions*, which Quintard, an outstanding chaplain, had sent him. Bishop Polk had inscribed three of them to Generals Hood, Johnston and Hardee. The manuals, stained with his blood, were removed from the breastpocket of his coat and given to the officers for whom he had intended them and each of whom he had baptized.

On June 29 he was buried under the chancel window behind St. Paul's Church in Augusta, with the Bishops of Georgia, Mississippi and Arkansas officiating. The interment could not take place in Louisiana. His loved, adopted state was in the hands of the Union Army. His bones lay in Georgia until 1945 when they, and the remains of

his wife, were translated to Christ Church Cathedral where they now rest under the choir floor. In latter years they had been under the floor, before the altar, at the Augusta church.

Of General Polk's death, President Jefferson Davis, himself confirmed in the Episcopal Church after the beginning of hostilities, wrote:

Since the calamitous fall of General A. S. Johnston at Shiloh and of General Thomas J. [Stonewall] Jackson at Chancellorsville, the country sustained no heavier blow than in the death of General Leonidas Polk.

How right General Polk had been in recognizing, as did the other leaders of the Confederacy, the importance of the Mississippi River to the Confederate cause! If it fell into Federal hands, the rich productivity of Arkansas, Texas, and Louisiana would be lost to the Confederacy. And this only water route from south to north would be closed to the South.

The Union strategy envisioned General Ulysses S. Grant pushing down the Mississippi while Commodore David G. Farragut's gunboats would steam upriver from the Gulf of Mexico. Above New Orleans, Vicksburg was to prove a redoubtable fortress which would hold out until July 4, 1863. But, at the southern end, the river was to fall far more quickly to the Union.

The defense of New Orleans depended on Forts Jackson and St. Philip, 75 miles below the city. Across the river was stretched an iron cable to block the approach of the Yankee gunboats. But on the night of April 24, 1862, after extended bombardment of the forts, the gunboats ran past the forts and over the cable and anchored below New Orleans on April 25. The bell of Christ Church tolled out the alarm.

During the next few days, before military rule was established, a small detachment of U. S. Marines came ashore and ran up the American flag over the mint, mistakenly believing the city to have surrendered. After the Marines left, a young gambler, William B. Mumford, tore the flag down. On April 30, Commodore Farragut took possession of the city and the next day the already notorious Major General Benjamin Franklin Butler began landing his 13,000 troops, imposing martial law on the city on May 2. Farragut proceeded up the river and on May 7 Baton Rouge fell.

Butler ordered Mumford's arrest. After a military trial for an act

committed before martial law was imposed, Butler savagely ordered Mumford to be hanged. Many were the pleas for his life, among them none more impressive than that of the aged Dr. Mercer who, with tears in his eyes, begged that Mumford's life be spared.

"Give me this man's life, General," he said. "It is but a scratch of your pen."

"True," Butler replied: "but a scratch of my pen could burn New Orleans. I could as soon do the one as the other. I think one would be as wrong as the other."

Mumford was hanged. The people of New Orleans knew that implacable martial law was their lot.

While most citizens of New Orleans were to feel the mailed fist, the record of the relations of the military commanders with the Episcopal churches in the city is an odiously fascinating one on this continent where freedom of worship had also come to be accepted as the law of the land.

The trouble arose from the liturgical prayer for the President of the United States and the oath of allegiance. The Confederate citizens were repelled by each. So were most of the clergy, including Dr. Leacock.

General Butler first gave unfavorable attention to Christ Church when in June popular young Lieutenant Dekay of the Union forces died painfully after weeks of suffering from wounds inflicted by Confederate snipers on the river bank. Along the route of the cortege Confederate sympathizers mocked the funeral procession. Christ Church was packed with a disorderly, unfriendly mob. It was no atmosphere in which to conduct a service of the Church. Dr. Leacock failed to appear for the service that the military understood he would conduct. This was his first fall from Union grace.

Then, in September, General Butler called Dr. Leacock to task for a sermon in November, 1860, nearly two years before, in which Butler asserted Dr. Leacock had shown enmity for the Union. Dr. Leacock replied that the full meaning of his sermon was contained in another he had given after the first, praising the union of the states, but advocating maintenance of the constitution as he interpreted it.

During this same month Dr. Leacock wrote a second letter to the military commander. Congress in July had passed a Confiscation Act requiring that all persons in conquered territory take the oath of allegiance to the United States or lose their property. The Episcopal clergyman urged intemperate General Butler to temper mercy in his

enforcement and said that by forcing property owners by so high a penalty to take the oath the general was, in effect, encouraging them to commit perjury.

General Butler replied, "Well, if that is the result of your nine years' preaching, if your people will commit perjury so freely, the sooner you leave your pulpit the better."

But even Butler had not yet found a pretext great enough to eject a minister from his church.

Then on a Sunday morning early in October the general found his excuse in the omission of the prayer for those in civil authority. Other communions had no problem. Either they had no liturgy to follow or their liturgy included no such specific prayer. To avoid giving offense in the captured city, the Episcopal clergy had decided to omit the prayer for the President of the Confederacy which Bishop Polk had substituted for that for the President of the United States. Instead of praying audibly for Jefferson Davis, they paused in the service for a few moments of silent prayer.

Their mute treason, if such it was, was discovered when an officer of General Butler's staff attended church at St. Paul's. James Parton, Butler's apologist, records the scene in his *General Butler in New Orleans*:

He [Major Strong] crossed the street, and took a front seat in the Episcopal Church of Dr. Goodrich, opposite the mansion of General Twiggs. He joined in the exercises with the earnestness which was natural to his devout mind, until the Clergyman reached that part of the service where prayer for the President of the United States occurs. That prayer was omitted, and the Minister invited the congregation to spend a few moments in silent prayer. The young officer had not previously heard of this mode of evading, at once, the requirements of the Church, and the orders of the Commanding General. He rose in his place and said: "Stop, Sir. It is my duty to bring these exercises to a close. . . . I propose to close the services. This house will be shut within ten minutes." The Clergyman, astounded, began to remonstrate. "This is no time for discussion, Sir," said the Major. The Minister was speechless and indignant. The ladies flashed wrath upon the officer, who stood motionless with folded arms. The men scowled at him. The Minister soon pronounced the Benediction, the congregation dispersed, and Major Strong retired to report the circumstances at headquarters.

General Butler retaliated immediately. He summoned the Episcopal clergy of the city to come before him. At this audience all admitted that they had been omitting the prayer for the President. Butler said that the liturgy of the Episcopal Church forbade omission of prayers. The clergymen replied that their orders came from their diocesan who had substituted a prayer for the President of the Confederacy and that, to give no offense, they had omitted both prayers. The general barked that by their failure to follow the canons and rubrics of their Church, which they had sworn to obey, the clergymen were, in effect, themselves committing perjury. The clergymen said that since church and state were separate they did not recognize the right of the military to tell them what to do.

Finally, Dr. Leacock asked: "Well, General, are you going to shut up the churches?"

"No, sir. I am more likely to shut up the ministers," Butler replied. He then laid down his ultimatum: "Read the prayer for the President, omit the silent act of devotion, or leave New Orleans prisoners of state for Fort Lafayette." This was a military prison in New York.

After consultation with each other, Dr. Leacock, Dr. Goodrich, and the Reverend John Fulton of Calvary refused to read the prayer. Butler acted swiftly. Captain A. F. Puffer was then detailed to take them to New York. The conscience-bound clergymen sailed as prisoners on the next transport, the *Cahawba*. Their churches were closed.

In New York they were paroled by the United States marshal, Robert Murray, who may himself have wondered at a military authority taking upon itself to punish men of God. The three clergymen went to the Astor Hotel, and remained there until transportation back to New Orleans was provided.

But disembarking in New Orleans was not so easy. The ministers were asked to take the oath of allegiance before coming ashore. There, with New Orleans in view, and so near to their parishioners and friends, each with stubborn courage in turn refused to swear an allegiance he did not mean. They were returned to New York.

Dr. Leacock, born an Englishman, was asked to supply for the rector of St. Mark's Parish, Niagara, Canada. He served there and then in Chambly, in the Diocese of Montreal, until the end of the war, when he came back to Christ Church.

During the war, Dr. Goodrich remained in Maryland, returning to

St. Paul's in 1865. He was to resign the rectorship of the church he had helped to organize and serve parishes in Virginia and Maryland until 1879. That year he returned to Louisiana as rector of St. James', Baton Rouge, a post he would hold seven years. He then resigned and, honored with the title of *rector emeritus* of St. Paul's, lived out the remaining eleven years of his life in New Orleans, assisting in the services of the parish as his strength permitted.

Mr. Fulton did not come back to Calvary. He served a church at Snow Hill, Maryland, during the war and then, following a stay in Tübingen, Germany, was called to the church in Columbus, Georgia, and subsequently to Mobile, Alabama. From 1874 on he would serve churches in the Middle West until 1889. He then went to New York City as editor of a church periodical and in 1895 to the Philadelphia Divinity School. Here, until his death in 1907, he was the lecturer on canon law. He would be author of a number of books, principally theological, and a *Documentary History of the Protestant Episcopal Church in the Confederate States*.

By December, 1862, the incredible Butler had succeeded so well in doing the wrong thing in relation to each segment of the New Orleans population that he was replaced as commanding general by Major General Nathaniel P. Banks. The day before Christmas Banks issued a significant order:

An omission in the Church service, assumed to have been made by direction of the Church government, is understood to have been the basis of this order [of Butler's]. Where the head of the State is also the head of the Church, an omission like that referred to would be in contravention of political authority; but the Government does not here assume that power, and the case presented does not seem to require a continued intervention of military authority. The order is, therefore, provisionally rescinded, and the churches will be opened as heretofore on and after Christmas Day. This decision is based upon this negative character of the offense charged.

But for all that General Banks was more conciliatory toward the conquered people than General Butler had been, the troubles of the New Orleans churches were far from ended.

The rector of Christ Church, the oldest church, the rector of St. Paul's, the second oldest, and Mr. Fulton, the rector of Calvary, the young clergyman who had been Bishop Polk's special protegee, were

all gone. The Church of the Annunciation, which had burned in 1858, had not been rebuilt and was still rectorless when war came. The Reverend Dr. Fletcher J. Hawley who had been rector of Trinity and in the diocese only from March, 1860, returned north in August, 1862. The Reverend A. D. McCoy of St. Peter's, the Reverend C. W. Hilton of Mt. Olivet, Algiers, and the Reverend C. S. Hedges of St. Luke's had been arrested in September with the others and were kept under surveillance until, in the summer of 1863, they, like their brethren, were banished from the city by military order.

Under these sad, war-resultant conditions, the Churchmen of New Orleans kept open their churches as best they could. Little St. Luke's found its building commandeered as a Negro school which in the last year of the war burned to the ground. For another parish, Christ Church, the doors were to be kept open by alien hands.

On the morning of October 31, 1862, the senior warden of Christ Church, Charles L. Harrod, was called on by the Reverend Francis E. R. Chubbuck, 27 year old Union army chaplain of the 31st Regiment of the Massachusetts Infantry. He had been ordained to the diaconate some ten months before by Bishop Eastburn of Massachusetts, just as he joined his regiment as chaplain. Deacon Chubbuck, a graduate of Genesee College, had been at the time a teacher for two years at the Young Ladies' Institute of Pittsfield, Massachusetts. As a personal friend of General Butler's wife, he had been selected by the general to take over the services at Christ Church. He came to Harrod with an order from the general requiring that Harrod turn over to the chaplain the keys to the church.

The next Sunday the doors of Christ Church were opened in a new guise. Mr. Chubbuck officiated. From that day until the end of the war it was to be recognized as the one church over which the occupation authorities had taken full control. Christ Church was completely invested by the secular enemy.

In March, acting on orders from General Banks, Mr. Chubbuck named a handpicked provisional vestry of Union men and Union sympathizers. Among them were Dr. A. P. Dostie, a dentist who was the most inflammatory orator for the more radical Unionists during early Reconstruction and who was to be killed in a political riot, J. P. Sullivan, J. B. Carter, Judge C. A. Peabody, General James Bowen, Provost Marshal General of the Department of the Gulf, J. M. G. Parker, the postmaster, and R. Abbott.

The Christ Church parishioners refused to attend services. In re-

taliation, the pews were declared free. To occupy them came the members of the garrison forces and the new people—carpetbaggers they would be called—who followed the Union Army. Conciliatorily, Mr. Chubbuck advised Mr. Harrod that any parishioners who wished to come would be permitted to occupy their family pews. Few came. But Mr. Chubbuck had plenty to do, officiating for the Army authorities. Meticulously he kept the parish records of marriages and baptisms.

In the spring of 1864 the deacon went home on leave and was ordained a priest on April 25 by Bishop Eastburn. In November came Chubbuck's honorable discharge from the Army. Shortly after, a vestry was elected by those who had paid \$10 for the support of the church in the past year to take the place of the "provisional vestry" which had been appointed by the Army. J. P. Sullivan was elected senior warden and Edwin Whittemore junior warden. William P. Wright was elected secretary, and A. DeB. Hughes treasurer. Other vestrymen were J. B. Chadwick, George E. Tuler, A. B. Long, J. M. C. Parker, Dr. J. G. Belden, J. M. Courtenay, Dr. George Kellogg, Dr. J. White, G. W. Allen and Cuthbert Bullitt. They elected Mr. Chubbuck acting rector for six months while they were to find a new rector.

Evidently this elected vestry questioned its own legality. Moreover, peacemaking forces in the new vestry were at work. They published in the *Picayune* a legal notice of a vestry election to be held May 1. Knowledge of this meeting spurred on the efforts of Charles Harrod and Ambrose Lanfear, senior and junior wardens at the time of Butler's arrival, to try to get the church back into the hands of the original vestry.

Their letter to Major General E. R. S. Canby who had replaced Banks relates the story of what had happened:

New Orleans Jany 24th 1865

Maj. Genl. Canby

Sir The undersign'd Wardens of the Incorporated Episcopal Church known as Christ Church on Canal Street respectfully ask a reconsideration by law of the case of said church.

It was the first Protestant Church established in New Orleans after cession by France and was incorporated in 1805, has successively built three churches to accommodate its increased congregation, has always elected eminent churchmen for its Rectors (amongst which may be numbered Bishop Chase of Ohio, Doct. Hull, Doct. Wheaton, Doct. Hawks, Doct. Neville and Doct. Leacock) and has never done or sanc-

tioned any act to warrant the course adopted towards it by the military authority commanding in this city.

The Vestry have deferred making this appeal to you until now when they first see it published that their church, taken from its owners by military authority is no longer under the control of the military, but is governed by a self constituted church government, the Post Chaplain who ministered in it having resigned his chaplaincy.

Some little time after the troops of the United States landed here Genl. Butler ordered Doct. Leacock the Rector of the Church to leave the Department, in consequence of the Doct.'s unwillingness to disregard the orders of his Bishop, and to yield to the remonstrances of several members of his Vestry.

While it was doubtful whether Doct. Leacock would be allow'd to return, and before the vestry could select a successor to him, Post Chaplain Chubbock [sic], a deacon only of the diocese of Massachusetts, applied to Genl. Butler, and obtained (31st October 1862) an order for the delivery to him of the keys of the Church, which were forthwith delivered and he has since ministered therein—at first he asked for the loan of the Communion plate belonging to the Church for use on communion days, which was freely granted and for some little time he returned the Plate after using it to its custodian, but after awhile he retained it in his possession as he still does—The case remained in this state until July last, when Mr. Chubbock finding as is believed that his congregation did not supply him with sufficient means to satisfy his wants, applied to Genl. Banks for an order to compel the corporation of Christ Church to deliver up all the Property and every title to property, as well as the Records and money in its possession, and such order was given by Genl. Banks on the 13th of the month, and under it the property and evidences of property, detail'd in the annex copies of receipts taken for the same, were given up, and in virtue of said order the cemetery belonging to said Church with the revenue received therefrom. In this proceeding the undersigned were at a loss to discover any trace of the spirit that should actuate a Christian government. Already one serious inconvenience has resulted from it—The Church remains uninsured. The self constituted vestry cannot legally insure, for as they can show no title to the property, no Insurance company would pay them in case of loss, and the old vestry being divested of all the means of the church has not the funds to pay the premium.

The undersign'd further represent that Mr. Chubbock, confounding occupancy for ownership, has taken away from the church a carved oak pulpit, that cost the Church about

\$1500, and now in conclusion, we Respectfully request you will enjoin any further alteration or change being made in the Church or premises, and order it to be restored, to the owners thereof in the same condition as it was taken from them.

Assured of your just and impartial consideration of the case hereby submitted to you—We have the Honor Genl to remain

Your obedient Servt's
(Sign'd) Charles Harrod
(Sign'd Ambrose Lanfear

Their letter was referred by General Canby to the commanding general above him, Major General Hurlburt, commanding the Department of the Gulf, who turned it over to the group at Christ Church to answer.

On March 20 the group at the church told the general that all the property turned over to the vestry by military orders from time to time was in as good condition as when received; that Mr. Chubbuck had never asked or received compensation during the months he was connected with the army; that the church was insured for \$50,000; that the assets of the church in bills receivable were worthless; that they needed more money than the cemetery receipts simply to put the cemetery itself in tolerable condition; that the other realty of the church was in possession of the Government and yielded no revenue to the church. And, they said:

In a spirit of liberality, and Christian charity the present vestry have offered to meet their predecessors, and in connection with them to administer the affairs of the Parish, and mutually and in harmony counsel and advise—to this those gentlemen declin'd to accede.

The report continued:

In the same spirit it is now very respectfully suggested that the present vestry surrender into your hands the trust you confided to them, that it be tendered to the old congregation on the condition that Christ Church shall be kept open for the benefit of all who may desire to worship there, and that a Loyal Churchman be provided to administer the rites and ordinances of the Church, and that if they decline to accept the trust on these conditions, it be returned to the present vestry.

The new group made a particular point of the fact that the church was free and that it was open to Negroes as well as white persons. However, two months after writing this letter the sexton was instructed to set aside "a portion of the western gallery . . . appropriated exclusively for the use of persons of color."

In the meantime, Mr. Harrod had repeatedly asked at General Hurlburt's office for an answer to his memorandum. Furthermore, he gave the military authorities a copy of a resolution, signed by T. J. Dix, secretary, to the effect that:

The Corporation of Christ Church hereby recognizes the jurisdiction of the Protestant Episcopal Church of the U. States and expresses its willingness to conform to the ritual of the Church and they trust that this assurance will warrant the military authority to restore to the corporation of Christ Church its church and property.

And he had, indeed, been called on by the willing Wright, secretary of the group, who had suggested that the members of the old regime appoint seven men to a vestry, the new group appoint seven, and the two groups elect a fifteenth man. As the wardens of Christ Church did not recognize the legality of the new group they turned down this suggestion. Moreover, since the church had been taken from the wardens and vestry by military order, they felt it should be returned in the same fashion.

During the same conference between Harrod and Wright, Harrod had told Wright "I could not like Mr. Chubbuck as a preacher." "Nor do we," Wright answered, "and we will get rid of him as soon as possible."

Christ Church was still in the hands of the new vestry when, on Good Friday, April 14, 1865, Abraham Lincoln was assassinated. So it happens that in the minute books of the church there is a beautifully inscribed resolution of sorrow on his death. The church was draped in mourning.

At the annual election on May 1 none of the old group appeared to vote and the vestry again came from the new parishioners. Mr. Chubbuck, however, left immediately afterwards for the North where he was to become rector of Trinity Church, Vineland, New Jersey, and then of St. Peter's, Clarksboro, in the same state. He was to die there January 3, 1872. He never returned to visit Christ Church. The record of what he had done at Christ Church he left inscribed

in the minute books. There his signature plainly spells his name *Chubbuck*.

Now the summer of 1865 was upon Christ Church. With Mr. Chubbuck gone, the church depended on lay readers until fall and then turned to the Reverend D. S. Lewis, D.D., and asked him to become rector of the parish. How he was in New Orleans is part of the sad story of the war years.

When the Yankees took over Baton Rouge they made it a center from which their gunboats ranged north and south. Guerillas at Bayou Sara sniped at the boats from the banks. In retaliation, the gunboats bombarded Bayou Sara and St. Francisville. They sighted on the steeple of the new Grace Church for which the cornerstone had been laid in 1858. The attack all but destroyed the church. One shell which could have exploded and completed the wrecking landed by the grace of God on the chancel but failed to detonate. The church was saved. But services were impossible. From then on the Feliciana parishes were alternately in the hands of one or the other of the contending armies. It was then that Dr. Lewis had come to New Orleans.

But Dr. Lewis did not want to be disloyal to his friend, Dr. Leacock, by accepting the rectorship now offered by the controlling forces at Christ Church. Instead, he wrote that he would take only temporary charge of the parish with the hope that:

... my services and efforts may tend to allay the present state of feeling existing among the members of the former congregation, and may result in the Christian Union and kinder feelings of all who may have been and now are connected with this the oldest and most important church in the Diocese of Louisiana.

Things had been moving fast since April 9, 1865, when General Lee had surrendered at Appomattox Court House. On May 26 the last Confederate general to surrender, General E. Kirby Smith, began the sad arrangements at Baton Rouge and completed them at Shreveport on June 11. In Canada Dr. Leacock had written innumerable letters to government officials in Washington, striving to achieve the return of Christ Church to the old vestry. With the end of the war, the indomitable spokesman returned to New Orleans.

Wright may have had a great deal to do with the calling of Dr. Lewis as rector. Certainly it was he who moved that "in our opinion

the best interests of Christ Church will be served by our securing the services of the Reverend Dr. Leacock who is now in the city." The vestry agreed, and Dr. Leacock was invited to assist Dr. Lewis at the services and preach a sermon.

In November, 1865, Dr. Leacock, for nearly three years an involuntary expatriate, took the oath of allegiance to the President of the United States. Once again he was rector of Christ Church. Many of the old congregation returned to welcome the martyr they had cherished and prayed for through the years of forced absence. They had to admit that the new administrators had taken good care of the church property. J. P. Sullivan, who had replaced Dix as superintendent of the Sunday School, had served well, the number of students enrolled being actually larger than at the beginning of hostilities. Wright and J. A. Lum urged the wartime vestry to resign in a body so that old and new congregations could vote together for a new vestry. They were voted down, but as the time for the regular annual election approached, the new and the old congregations prepared for the election. To Wright is due the principal credit for the ease of transition. The Holy Spirit moves through devout men in whatever camp He finds them. To His spirit in such men is owed the continued earthly life of the Church.

At the meeting on April 2, 1866, C. H. Slocomb and Richard Nugent of the old group and Thomas Rogers of the new served as a nominating committee. Charles Harrod and Ambrose Lanfear were re-elected wardens, and James Grimshaw, Dr. W. N. Mercer, G. C. Duncan, Robert Mott, Judge J. H. Campbell, W. P. Wright, W. Moulton, H. W. Palfrey, Thomas J. Dix, J. P. Sullivan, J. M. Huger, Robert Geddes and H. K. Carter were elected vestrymen. It is interesting that the Republican postmaster, Sullivan, and Bishop Polk's son-in-law, Huger, served together on this compromise vestry.

In March, 1868, Christ Church received a bill for \$214.35 from Robert Seaton for storing the pulpit at his warehouse at 186 Carondelet. A committee appointed to decide whether or not to replace it recommended that it not be reinstalled. The bill was paid. The matter of the pulpit was closed. The communion service is still unfound. What happened to it? We don't know.

Thus the war ended for Christ Church.

* * * *

The other New Orleans churches had made what temporary ar-

rangements they could. The only city church to be served continuously by one clergyman for most of the period between General Banks' order reopening the churches and the end of the war was St. Paul's. To it as acting rector came the Reverend Elijah Guion. He was acceptable to the military authorities because he had been—and would be again—a chaplain in the United States Army. Near the end of the war he applied to and received from the Domestic Committee of the Foreign and Domestic Missionary Society financial aid. "It is a temporary relief under an emergency, which it is hoped will be of essential service while order is being restored," the committee reported.

Trinity was able to have as rector the Reverend L. Y. Jessup who, seeing the impossibility of keeping the struggling Emmanuel Church at Jefferson City open, came there to minister on the departure of Dr. Hawley. But for Trinity, as for the other New Orleans churches, more trouble was in store.

As General Banks prepared in the spring of 1864 to move up the Red River to cut off Confederate supplies in northwestern Louisiana, the Union military tightened its control over the city. Now General Banks issued the same kind of order that the nefarious Butler had earlier issued: pray for the President of the United States as required by the ritual of the Protestant Episcopal Church in the United States or close up.

Where the vestries refused to comply, they had to give way to men named by the military authority. Thomas J. Dix, who had been serving as lay reader at St. Peter's, was replaced by order of the appointed vestry at that church. At Trinity, Mr. Jessup refused to comply with the military dictate and resigned. That summer the respected Dr. A. Vallas, now a deacon, who was in New Orleans because of the closing of the college near Alexandria where he had been teaching, agreed to use the prayer and began serving Sunday mornings at St. Peter's and in the evenings at Trinity. Mr. Guion, at St. Paul's, wrote President Lincoln urging an abatement of the order. But his letters were returned to him through military channels. Finally he too complied.

Calvary Church, closed since the departure of Mr. Fulton, was about to be lost because of a note for \$3,000 on the property. A Federal chaplain, the Reverend W. C. Hopkins, of the United States Volunteers, advanced the money and took over the church, conducting the services as required until his resignation on October 12, 1866, when the Reverend Dr. Lewis became its rector.

In Algiers, the military authorities closed Mt. Olivet which had been trying to keep open since the departure of Mr. Hilton.

The New Orleans churches were either under direct military rule, directed by vestries appointed by the military, or forced otherwise into submission as to the controversial prayer. The military authorities asked for and received a detailed description of all properties owned by each church. As far as the Army was concerned, the churches in New Orleans were conquered.

* * * *

While Grant was emplacing troops and gunboats for the siege of Vicksburg, General Banks sent raiding parties out into Louisiana as diversionary measures to be sure to keep Confederate forces occupied in those areas. The raiders were viciously active.

In New Iberia, the Church of the Epiphany which had been consecrated in May, 1858, was converted into a guardhouse. The seats were taken out, some of them burnt; the windows mutilated; the walls covered with charcoal and pencil scribblings.

The beautiful little church at Napoleonville was used first as a barracks for Union soldiers and then as a stable for their horses. Fire then left the building a naked ruin. Grace Church, Atchafalaya, at Simmesport, built in 1860, was also burned by the Federal army.

The rural sections knew the blaze of guns, and Christian churches were used for war's ugly and insensate purposes. Many of the Union soldiers in the Louisiana campaign were recent Irish and German immigrants to whom the only church worthy of reverence was a Roman Catholic one. They saw nothing wrong with defiling the walls of Anglican churches, or stabling horses within them.

War's full fury was wreaked on Alexandria. On May 13, 1864, after the Confederates had won a great victory at the battle of Mansfield, General Banks' retreating soldiers paused long enough to set fire to the town. More than 20 blocks were burned, and St. James' Church was deliberately set on fire by Union soldiers. Years later the church tried to recover damages from the government but to no avail. One of the many affidavits concerning the matter was that of Mrs. Mary J. Smith, a native of Ireland, who swore:

A Commissioned Officer came to the shop of Mr. Dammon, which was one block in front of St. James' Episcopal Church, and demanded to go into the paint shop for the purpose of getting a tin can which he got and went off in the direction

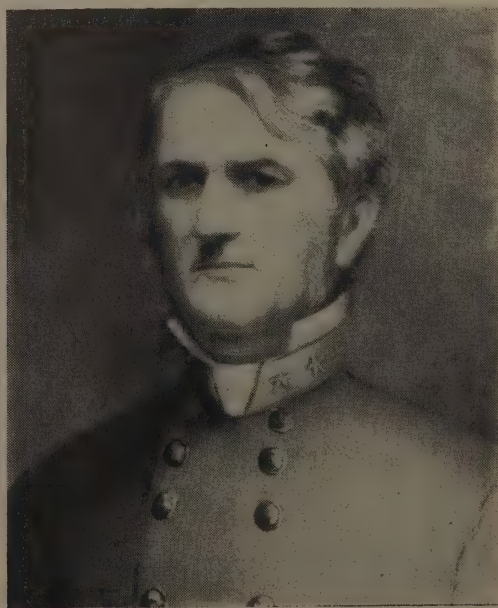


THEY CHOSE PRISON

The Reverend John Fulton, Calvary Church, the Reverend Charles Goodrich, D.D., St. Paul's, and the Reverend William T. Leacock, D.D., Christ Church, all of New Orleans, went to military prison in 1862 rather than disobey the order of their bishop.

HE WENT TO WAR

Bishop Leonidas Polk in the uniform of a lieutenant general in the Confederate army.



104
I am as ever,

Yours Truly,
Signed P. A. Chubbick

Opposite
Christ Church N.C.

Committee the consideration of this resignation was
postponed to a future meeting of the Vestry.

On motion the meeting adjourned.

William P. Wright Secretary

To Rector Hardens and Vestry of Christ Church New Orleans,
meeting this Friday 21 April 1865 by reason of the intelligence of the
assassination on Good Friday April 14 1865 of His Excellency
Abraham Lincoln Esq. President of the United States.

Resolved: That there be spread on the records of the Vestry expression
of their grief and honor at this most unnatural crime, which slays not
only the man but the representative of a Nations life: their sadness sorrow
& mourning at the Nations loss: their sympathy with all good men in
this National bereavement: their sorrow & affectionate memory of one
who, in a time of great difficulty, trial & National peril had gained even
from those who had differed widely from him politically, most honorable
reputation for honesty, faithfulness, integrity, firmness & singleness of
heart, studded with generous experience towards opponents, tender regard
& consideration for those, whom fidelity in office compelled him to constrain
with all the force & power of government. So following necessary has
as seeking & desiring honorable & lasting peace.

Ordered: That if the President shall appoint a day of fasting,
humiliation & prayer, this Church shall be opened for public worship
and a commemorative discourse.

Resolved: That the Church shall be draped in mourning as an
outward token & manifestation of our sorrow and humiliation in
the National bereavement.

William P. Wright Secretary

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THE LINCOLN MEMORIAL PAGE

In Christ Church vestry's minute book, April 21, 1865

of the Episcopal Church and he said that they intended to blow up the Episcopal Church.

A short time afterwards I saw the fire in that direction and the church was on fire and burned. The houses in a great many places in the town were fired at the same time and all the houses were burned for twenty-odd blocks. The soldiers left that same day, as they were on the retreat. The church was a large and elegantly finished church and had only been built a short time. It had a large Organ inside, was well carpeted and handsomely furnished in every particular. The Episcopal Church with all its contents was entirely destroyed in that fire with the exception of the Communion Service which was saved by Mrs. Davidson.

Mrs. Davidson, the wife of the senior warden, Dr. John P. Davidson, saved the communion service by putting it in the bottom of the underground cistern at her home. The tin roof fell in over the cistern during the burning of the town and the communion service was thereby protected. Earlier, this same eucharistic service, which had been given by the women of the parish in 1849, was saved by Father Bellier, the Roman Catholic parish priest, when the Federal army came through the town the first time. Father Bellier buried the silver in his garden.

Most congregations were dispersed. With all the men gone, the women held services in their homes, rather than try to meet in distant chapels. In the towns, it was such women as Miss Cornelia French at Baton Rouge who held the Sunday Schools together.

Some of the Louisiana clergy accompanied the men of their parishes as chaplains. One such was the Reverend George W. Stickney, who had been rector of St. Matthew's, Houma, and was to become Dr. Leacock's assistant at Christ Church. Finding little material available to give his men to read, he wrote and had printed several tracts for distribution by the thousands. The titles were: *The Priceless Jewel, Called to Repentance* and *Have You Been Baptized?*

Another chaplain was the Reverend Ballard Smith Dunn who had been ordained priest in 1860 at the age of 39 by Bishop Polk. He left for the front when war came.

While no bishop was able to come to southern Louisiana during the war years, Henry C. Lay, Bishop of Arkansas, after being held for many months behind military lines, did indeed come to the northern part of the state in June, 1863, to perform such duties as he could and as he had earlier been asked to do by Bishop Polk. He preached

in the courthouse at Bastrop, and in the afternoon to a large Negro congregation on one of the plantations, two days later confirming 19 Negroes. By July 29 at Cheneyville he had reached a debatable country, harassed alternately by the cavalry of the two armies. He preached in Williamsport, but when he crossed the Mississippi the Reverend Nathaniel L. Garfield at St. Mary's, West Feliciana, told him that from that point on he would be unable to assemble a congregation. So the bishop, who had confirmed 82 persons during his brief but laborious visit to the diocese, crossed the devastated state of Mississippi, looking for his family from whom he had not heard in many months.

One of all the churches in Louisiana was actually strengthened during the war years. This was Christ Church, Mansfield, to which, following the Red River campaign, came the Reverend John Sandels who had fled Arkansas. Mr. Sandels ministered here monthly, and to Trinity, DeSoto parish, semi-monthly. Thanks to this regular ministration, Christ Church, Mansfield, was accepted in union at the first convention after the Civil War.

Even during the war the love of God and the services of his Church transcended hate. One very glowing example is described by Mrs. W. B. Clark of St. James', Baton Rouge:

On Sunday, August 3, 1862, during the War Between the States, when the Federal forces occupied the Barracks in Baton Rouge, Mrs. Thomas Edwards (Eliza Avery French), mother of Mrs. W. B. Clark, was sitting in the family pew at worship at St. James' when a group of Federal officers came in in full dress uniforms with swords and spurs and sat down beside her. She looked up at a very handsome young officer next to her and thought 'What a pity he is a Yankee.' He took off his sword and knelt down to worship. At communion he knelt again beside her by chance. On the following Tuesday, August 5, 1862, he was killed in the battle of Baton Rouge.

Years passed and the Cotton States Centennial was held in New Orleans in 1885. The son came to New Orleans for this and made a special trip to Baton Rouge to see the rector of St. James', Reverend F. S. DeMattos, to see if he could find any information about his father. The rector took him to call on Mrs. Edwards, who recounted the above experience to him. He was deeply moved and asked if he might send a memorial to his father's memory. This memorial is the present granite baptismal font.

And at St. Francisville, Lieutenant Commander J. E. Hart, the young officer in charge of the Federal steamer *Albatross*, having shot himself in the head while delirious from a fever, asked that he be buried on shore with Masonic ceremonies. Under a flag of truce, a group of men from the *Albatross* made contact with Judge William W. Leake, a past master of Feliciana Lodge, and Masonic ceremonies were held over the grave which was prepared in Grace Church cemetery. The grave is still tended by the Masons of West Feliciana.

Prior to the war, there had been no heated partisan division in the Protestant Episcopal Church. And, by the end of 1865, not only was the Domestic Committee aiding Mr. Guion at St. Paul's; its report that year records receipt of letters written to friends in the North by the Reverend B. F. Mower and the Reverend A. B. Russell asking for aid.

Inquiry into these cases showed that these were faithful, working men, having parishes which before the war amply supported them, but which were now so reduced and weakened that they could do little for them. Under these circumstances the Committee did not hesitate to appoint these brethren as missionaries, and to designate their parishes [Trinity Church, Cheneyville, and St. Mark's, Shreveport] as missionary stations.

Two other missionaries served briefly for the Domestic Committee in Louisiana.

Another evidence of love of man in a place of worship of Almighty God is shown in Christ Church, Mansfield, where, in 1881, the new church was constructed and the name changed to Christ Memorial Church. On either side of the chancel, facing the congregation, were placed matching twenty-two inch white marble plaques. On the one is carved: "To the Memory of the Confederate Soldiers who Fell at the Battle of Mansfield, April 8, 1864." On the other there is the same wording, with one exception. It reads, "To the Memory of the Federal Soldiers who Fell at the Battle of Mansfield, April 8, 1864."

Much earlier, at the General Convention in the fall of 1865, the Committee on the State of the Church read the list of bishops who had departed this life since the last convention. Among them it included the name of Bishop Leonidas Polk.

In Christ there is no North or South.

CHAPTER XIII

WILMER AND THE YEARS OF REBUILDING (The Diocese, 1865-1879)

What better symbol of the unity of the Protestant Episcopal Church in the United States could there be than that at the consecration of the first Bishop of Louisiana after the Civil War the Presiding Bishop of the Church was one of the consecrators!

Actually, the case of the Church in Louisiana was a little different from that of some of the other Southern dioceses. Because no session of the Diocesan Convention had been held during the war years, the diocese had been unable to ratify membership in the Confederate Church organization. Thus while she had officially broken her ties with the national Church, she did not have to vote, as did other Southern dioceses, to break affiliation with the Confederate Church.

Moreover, the relationship with the South of the Presiding Bishop, Bishop Hopkins of Vermont, was particularly understanding. He had sent his son as tutor to Bishop Elliott's children and had himself spent Christmas, 1859, with the Polks at Sewanee. After the war, without support from the other bishops of the Church, he had written and invited the Southern bishops to attend the General Convention of 1865.

At the consecration of Joseph Pere Bell Wilmer of Virginia as Bishop of Louisiana, in Christ Church, on November 7, 1866, the consecrators were the Bishops of Mississippi, Alabama and Tennessee, and Bishop Hopkins of Vermont, Presiding Bishop of the Church.

Probably the love and sympathy of the diocese for Bishop Wilmer's first cousin, Richard Hooker Wilmer, Bishop of Alabama, weighed heavily in the vote of the convention which on May 18, 1866, met and elected him Louisiana's diocesan. In Alabama, as in New Orleans, the churches had been closed because of the bishop's order that the prayer for the civil authorities not be used until civil authority was restored.

At 54, Bishop Wilmer of Louisiana thought himself old to be un-

dertaking the heavy responsibilities of rebuilding the Church in Louisiana. But he may have been encouraged in undertaking so necessary a task by the realization that his good friend, General Robert E. Lee, was shouldering in their Virginia homeland an unfamiliar burden.

At the close of the war General Lee had ridden to see his friend, Mr. Wilmer, and to ask his opinion of the general's becoming president of war-devastated, little known but old Washington College at Lexington. The clergyman tried to show the general that his duty did not require him to undertake so seemingly hopeless a task, suggesting that the presidency of the University of Virginia would be more suitable to his reputation.

But Robert E. Lee replied that it seemed to him that Providence had opened the way for his acceptance of the smaller post. This would challenge his powers to the utmost. The presidency of the better established university would not.

The time had come for the men of the South to use their abilities to their fullest measure. And Bishop Wilmer, like General Lee, was to face the long, slow years of Reconstruction with courage and equanimity.

The son of an Episcopal clergyman and nephew of two, Bishop J. P. B. Wilmer was born in Swedesborough, New Jersey, February 11, 1812, but was brought up in Virginia where his family moved while he was still young. He was graduated from the University of Virginia in 1831 and then studied at Kenyon College, founded by Bishop Chase. He completed his studies for the ministry at the Virginia Theological Seminary, founded by his uncle, in 1834.

He was made a deacon in St. Paul's Church, Alexandria, Virginia, that July by Bishop Moore and ordained a priest in St. Paul's Church, Petersburg, Virginia, in May, 1838.

While a young priest and chaplain of the University of Virginia, he proposed the resolution to the convention of that diocese from which grew the Episcopal High School at Alexandria, one of the oldest preparatory schools for boys in the nation.

After a term as chaplain in the United States Navy, Mr. Wilmer became rector of St. James'-Northam Parish in Goochland County, Virginia, leaving there in 1849 to become the first rector of St. Mark's, Philadelphia. With the coming of the War Between the States, believing that the North's position was not only not constitutional but not Christian, and that he could not, therefore, ask the

blessing of heaven on its success, he resigned his charge and retired with his wife and children to his country home, Plain Dealing, in Albemarle County, Virginia.

During the war he went to England, in 1863, to procure Bibles for the Confederacy. The Union considered Bibles which would hearten Southern soldiers as contraband of war. Mr. Wilmer was captured on his way back to America and confined for a short period in the Old Capitol Prison in Washington.

There was no lack of courage in this five foot eight inch, compactly built little man. His blue eyes were windows on a liberal and tolerant soul which, however, made no compromise with vice or egotism. His white hair, a soft halo, gave emphasis to his ringing voice which carried to the farthest reaches of a church, unpunctuated by gesticulations.

"Fatherly, loving, wise and strong, a leader confessed of all men, and a type of Apostolic simplicity,"—it was to him that the Church in Louisiana looked for guidance. And if this man was at times absent-minded, it was a trait which the more endeared him.

Reconstruction in occupied Louisiana had begun even before peace. During the war years a constitutional convention had been held in Louisiana and on June 25, 1868, the state was readmitted to the Union. Theoretically, that was the end of military rule.

Louisiana recognized and accepted the fact that it was a defeated state. Its leaders believed that, with acceptance of that fact, it could start to build again on the foundations of the past.

The diocese, too, began life anew. It resumed, first, its relations with the General Convention which had been broken off in 1862. In 1866, the Reverend C. S. Hedges, president *pro tem*, and James Grimshaw, secretary of the Standing Committee, sent notices to the Louisiana churches to substitute the prayer for the President of the United States for that for the President of the Confederacy. That same year the Domestic Committee established a regular missionary, the Reverend Robert Clute, in Covington where it had maintained one before the war and set up \$4,000 for assignment to other Louisiana clergymen needing missionary funds. The Southern Clergy Relief Fund, collected in the North, also sent assistance to the Louisiana clergy. The Diocese of Louisiana was again one with the Church in America.

As Bishop Wilmer was to say: "Had the example of this Church been followed by the nation, the peace of the Church would have

been the peace of the nation." For, he said: "In Christ's Kingdom, nations disappear and mankind take their place."

From the point of view of the diocese's relations to the Church there was only one action which had later to be taken consistent with the diocese's wartime position. When Henry Champlin Lay was elected Bishop of Easton in 1869, the Louisiana Standing Committee refused its consent to his translation. The Louisiana committee reminded the Church that during the war years Bishop Richard Hooker Wilmer had been consecrated Bishop of Alabama by the Protestant Episcopal Church in the Confederate States. The General Convention had recognized his consecration. The Confederate Convention had also made the previous Missionary District of Arkansas into a diocese. It elected Lay bishop of the new diocese, in which post he had served for three of the war years after being Arkansas' missionary bishop since 1859.

The Louisiana Standing Committee believed that since the General Convention of the American Church in 1865 had deliberately refused to pronounce the consecration of Bishop Wilmer a nullity, it could not now, in effect, pronounce the creation of Arkansas as a diocese and the election of Bishop Lay a nullity. As a collateral to this position, the Standing Committee also refused its consent to the election of Henry Niles Pierce as Missionary Bishop of Arkansas. If Arkansas was a diocese, the General Convention should not be electing a missionary bishop for it.

However, the Southern churches that voted as did Louisiana were overruled, and Bishop Lay became Bishop of Easton and Bishop Pierce was the fourth Missionary Bishop of Arkansas. The following year, Arkansas was established as a diocese.

The position of the Standing Committee in 1870 is interesting in that, in 1866, the clergy of Louisiana had voted for Lay to be Bishop of Louisiana, in effect considering him still a missionary bishop as a diocesan was not eligible for translation to another diocese. He failed of election when the laity did not concur. It was only after this vote that Bishop Wilmer was elected.

The Diocese of Louisiana resumed its position in the General Convention; and with the election of Bishop Wilmer, it came into far closer relationship with the other dioceses of the Anglican Communion throughout the world. This was in part because as a High Churchman Bishop Wilmer was more interested in the interrelationship of the dioceses than had been Bishop Polk whose evangelical

orientation placed the emphasis more on the individual diocese. More tellingly, it was because Bishop Wilmer, who would be described as the "Chrysostom of the American Church," was one of the 76 of the 144 bishops of the Anglican Communion who in 1867 answered the call of the Archbishop of Canterbury for the first Pan-Anglican conference at Lambeth Palace in London.

This conference had mostly to do with the practical problems of propagating the faith in foreign lands, dividing the field of labor among the various national Churches of the Anglican Communion. There were no dogmatic statements issued, as indeed Bishop Wilmer thought there should not be. As he told the Louisiana Council of 1868:

It can hardly be disputed, that the danger which threatens the religious organizations of the present age, is not from too little, but too much legislation. We do not live in the early age of the Church. The responsibility of attesting the canon of Scripture, of sifting the testimony in favor of spurious Gospels and Epistles, of deciding controversies concerning the cardinal doctrines of faith has devolved upon others more worthy of the task. That work is already done, and the testimony sealed.

If the Church of England were now to cite those cardinal doctrines to appear before the tribunal of modern criticism, she might justly be charged with a work of presumption, attempting to do what has been done already, or rather attempting to do feebly what has been done effectually. It would lose its catholicity. Let it be left to the Church of Rome to assemble her councils to treat the Gospel as imperfect, to charge the Apostles with ignorance or unfaithfulness, and insult the Catholic Church of eighteen centuries, by adding new articles to her creed, and imposing restraints upon the liberty of her children, unknown to the primitive Church. Let it be left to our Protestant brethren, who disown the authority of the ancient Church and suppress her creeds, or hide them away in some hidden corner of their formularies, to devise new forms of Church government; to make new conditions of Communion, new codes of morality, new theories of political or social order.

It is the humble mission of the Church of England to listen reverently to the voice of her Divine Head expressed in the words of the Scriptures and accredited by the unanimous testimony of the primitive and undisputed councils of the Church. It ought therefor to cause no surprise or disappointment, that the legislation of the Church is quiet and conservative, more conspicuous for its reserve and mod-

eration, than for violence and proscription. When we think of the mischief, resulting in every age from priestly demagogism and the profane use made of ecclesiastical synods to promote strife and bitterness, we see cause to congratulate ourselves upon what has been left *undone* at the Conference of Lambeth.

The Episcopal Church in the United States, like the Lambeth Conference, had taken no part in politics. For each member the "faith once delivered to the saints" was sufficient. The reforming power in the world would be the Gospel. Enough for the Church that it teach the Good News.

The Gospel required that in these post-war years the Diocese of Louisiana resume not only its work for the extension of the Kingdom with white people but that it undertake the evangelization of the Negroes as well. Even before the election of Bishop Wilmer, the clergymen reported in 1866 at the first post-war annual meeting, (called a council rather than a convention after 1869) what little they had been able to do for the ex-slaves. In 1867, Bishop Wilmer challenged the convention:

If we are true to our faith, the Negro race will remain a witness to the benignant and conservative power of the Church. Having failed to divide the Church in their former condition, they may live to unite us in active cooperation for their highest good. . . . My own faith is not strong enough to pierce into the future of the Negro race, but my resolution is taken, in the fear of God, that they shall not perish from any neglect of mine. It may not be ours to rescue them from destruction, but it is ours to purge the Church of our faith from any share in the guilt of their doom; and if we cannot save them, we will, by God's help, save ourselves.

Bishop Wilmer's words were a very echo of Bishop Polk's before the war.

But in that lost past there had been means to help the Negro. Today, as the Reverend T. B. Lawson of Christ Church, Bastrop, reported for the Committee on Education, the white people were impoverished, many churches were destroyed, few clergymen remained and there was a new prejudice to contend with, that of the Negroes against the whites, encouraged by agitators from afar who preferred to keep native white people and native colored people apart. The committee, however, stated the principle: "The Church as Catholic

knows neither black nor white, bond nor free; and we, as members, should exemplify her principles in our instruction and work."

The diocese accepted the principle in those early post-war years, but had not the means to put them into effect. Individual churches, rectors and missionaries continued to hold Sunday School classes and services. On the plantations the mistresses tried to reestablish the ministrations which had been interrupted by the war. But, telling of his visit to Ashwood, the Dorsey family's plantation near Lake St. Joseph, in 1870, Bishop Wilmer said:

The strange defection of this people from our fold was never more illustrated. The scene was truly affecting, when the mistress of the family, with the harp by her side, attempted the beautiful chants, which once united the voices of the whole congregation, now caught up by a few voices, half choked with fear, resembling the plaintive dirge of dying faith, and a heritage lost forever.

But if evangelization of the Negro was not attended with success, the restoration of the parishes and missions went on apace. By 1873 there was not a town in the state of Louisiana containing 1,000 inhabitants in which the services of the Church were not regularly sustained. Such a statement could never have been made before, and has not been true since then.

This remarkable progress came at a time when, as Bishop Wilmer put it, the Episcopalians were giving for the first time in proportion to their ability. They had nothing. They gave all that they could. In 1873, the total giving was greater than any year up to that time. True, until 1873 it looked as if Louisiana would work its way out of the political and economic morass left by the war. There was hope in the body politic. But the true explanation was the turning to God in these years of adversity.

The report of the Committee on the State of the Church in 1870 was able to list 19 new points occupied—some of them parishes before the war but now worked as missions. The total number of communicants which in 1861 had been 1,416, by 1867 had dropped to a mere 838. By 1870 the number had grown to 2,997, and within another three years to 4,342. The committee's report gave the credit to the bishop:

He enters a neighborhood strange to the records of the Journal, and here he finds the scattered members of an old

Parish, who have collected the children and are earnestly training the strength and the hope of the Diocese. They beg a service now and then; a Teacher's voice, a Priestly power. The same hurricane which devastated temporal garners has, under the benign providence of God, dispersed far and wide the seed of the Church.

The churches in Louisiana before and after the war were made up largely of people from many Protestant faiths. In effect, the Episcopal church in a rural community was frequently a union church of the Protestants, using the Episcopalian liturgy. But, under Bishop Wilmer, while the facts remained the same as to composition of the membership, the interpretation of those facts changed as to emphasis. The Church was brought to the people as a catholic institution in which all might find salvation. The clergy believed this was getting unexpectedly good results:

The Clergy, with singular unanimity, affirm that the true position of this Branch of the Church is finding its way into the hearts, as well as the understandings of the people; that, for the most part, their success in building up is in due proportion to the plainness and emphasis with which they teach, wisely, the distinctive doctrines of that portion of the Holy Catholic Church which is Reformed.

In New Orleans, Trinity and St. Paul's quickly recovered from the effects of the war. They, with Christ Church, were recognized as the leading churches of the diocese. And to these three and to their communicants the smaller and newer churches turned for encouragement and assistance.

In the first 20 years after the war Trinity was served by four clergymen of such outstanding ability each was elected a bishop while rector of Trinity or was so elected shortly after accepting some other charge. Because of these four, Bishop Polk and Bishop Pierce of Arkansas who had served the parish briefly some 17 years before his consecration in 1871, what had been called during Bishop Polk's tenure "The Bishop's Church" came to be known as "The Bishops' Church."

The first of the four was the Reverend John W. Beckwith, originally of Washington County, Mississippi. When he came to the parish in July, 1865, he found it functioning under the volunteer direction of one of its members, the Reverend John Percival, who, as an Englishman, was acceptable to the military authorities.

Although a unified parish, Trinity's parishioners had suffered during the war years. And the \$17,000 debt from pre-war days might well have seemed an insurmountable obstacle to expansion.

But, over the course of a short four weeks period that fall, the parish raised the total amount needed to pay off the debt and the church building was consecrated. As the Reverend Mr. Beckwith's report to the first post-war Diocesan Convention, in St. Paul's, said: "Many were the sacrifices made to save by self-denial something to pay the price of the Church's freedom from debt."

The number in attendance mounted rapidly from an average of 120 to congregations so large that, "though chairs and benches occupy every available place, seats cannot be found for those who seek to attend the service." Two years later the building was enlarged by extending the chancel 30 feet. The historian, the Reverend Herman Cope Duncan said, "Indeed, this rally of Trinity is one of the most remarkable episodes in the history of the Diocese."

The Reverend John N. Galleher (to be Bishop of Louisiana), the Reverend Samuel S. Harris (to be Bishop of Michigan) and the Reverend Hugh Miller Thompson (to be Bishop of Mississippi) were each to make their contribution so that by the end of the episcopate of Bishop Wilmer what had been just one of the Episcopal churches in the city had become one of the most important. Its own building would again be remodeled. More important, its contributions for missions and charities would mount steadily.

During this same period, St. Paul's, following the resignation of the Reverend Dr. Goodrich in July, 1867, was also served by a rector who would be a bishop. The Reverend William Forbes Adams restored the parish to strength and on January 17, 1875, was consecrated to be Missionary Bishop of New Mexico and Arizona in St. Paul's Church. It was the first consecration of a bishop in the diocese.

The man who followed him as rector, a Canadian, the Reverend Henry Harcourt Waters, was chosen by Bishop Wilmer who had met him in England during the Lambeth Conference. In 1881 St. Paul's parishioners were to do what Trinity had already done. A drive to extinguish the floating debt of \$11,000 was oversubscribed.

Christ Church's experience, as we shall see, was not so happy.

As in all periods, some churches would succeed and some would fail. As early in the post war period as May, 1866, Christ Church started a mission west of Claiborne Street with the Reverend George W. Stickney, returned from his Confederate chaplaincy, in charge.

There were 15 communicants in Holy Innocents' Mission at one time, but the venture lasted less than two years, being suspended in January, 1868, and never resumed.

What practically amounted to starting a new parish was the work of Mrs. William S. Brown who strove indefatigably in 1865 to restore the old parish organization of the Church of the Annunciation. At her invitation and prompting, the vestry finally met in October and put the parish in the care of the Reverend John Percival, then a deacon and principal of the Boys' High School, who accepted the charge without stipend. By 1873, the parish, under his direction, had not only run a volunteer night school near the levee and a self-sustaining day school with paid teachers, but had achieved the building and consecration of its church building. A remarkable record made by a remarkable man.

New names appeared on the roster of New Orleans churches.

In 1870 the old parish of St. Peter's finally closed its books and, selling its property, turned the proceeds over to a new parish, St. Anna's, organized with the same rector, the Reverend John Francis Girault, and the same members, but in a new location, on Esplanade Avenue between Marais and Villere. The parish bought the new site, but the chapel was erected through the generosity of Dr. W. N. Mercer.

The change of location was recommended especially by Mr. Girault. He had come to New Orleans from his home, Natchez, before the war. From his earliest years in New Orleans, while a business man of outstanding ability, he worked as a layman in the missionary work of the seamen's bethel. As a recently consecrated deacon, in 1857 he took over the responsibility of raising funds for the Protestant Episcopal Association. And after the war, as a priest, he continued to serve St. Peter's. While his name was especially identified with St. Peter's and St. Anna's, there was no office in the gift of the clergy and laity of Louisiana, with the exception of bishop alone, that this clergyman did not fill. For many years he was chairman of the Standing Committee of the diocese and repeatedly represented the diocese at the General Convention. Bishop Wilmer often had cause to thank God for the dedicated, capable and intelligent help of Mr. Girault.

The change of name from St. Peter's to St. Anna's was not simply a gracious act in appreciation for the gift given by Dr. Mercer. It represented, too, the wider ministry the parish, once dedicated to seamen alone, had now undertaken. In its old location, at the site

against the levee given by Paul Tulane, St. Peter's had been where it could best serve seafarers and rivermen. Now, moved to the heart of the Third District, it was more central to the 30,000 people living in that section of the city.

The name of St. Luke's was to disappear. Although the church building had burned during the war, it looked at first as if the old congregation would be able to restore the services of the church through their parochial organization. Worshipping in the Mechanics' Institute on Dryades Street, near Canal, they raised the money to recommence building but for two years the church stood, incomplete, a mute reproach. A rally held on January 2, 1869, did not bring in enough money; the parish, it seemed, would have to accept defeat. It was then that Trinity Church came to the rescue of St. Luke's, offering to complete the building, fully equip it, and manage it as a mission of Trinity Parish. As Bishop Wilmer said:

In the records of Trinity corporation there is no brighter page than that which records this act which has rescued the Church from reproach, and saved this holy enterprise from annihilation.

On Wednesday, April 27, 1870, Trinity Chapel was consecrated, St. Luke's having ceased to exist. The Reverend Alexander Marks, curate of Trinity, was placed in charge. A year and a half later Trinity Chapel asked Trinity Church for permission to organize as a parish. This was given and on April 10, 1872, Grace Parish was admitted to union. But again the parish was unable to manage without assistance and two years later had given up parochial status and Trinity Chapel became again a mission of Trinity Church.

From Emmanuel Church in Jefferson City, annexed to New Orleans in 1869, was to come St. Mark's, in 1871, when the congregation split over the location of a church. Both parishes were too ambitious in their building programs and each went further into debt than it could liquidate. In 1874 representatives of both churches met under the auspices of the bishop, in Calvary Church, and voted to consolidate under the new name of St. George's.

Another new name, St. John's, appeared among the New Orleans churches. It was started as a mission by a group of laymen who were anxious to carry the Church into a densely populated neighborhood between Felicity Street and Louisiana Avenue, the levee and Magazine Street. In 1871 the parish was organized and a church begun, thanks

to a loan of \$2,000 from the Goodrich Fund. But the new parish got off to a discouraging start because of trouble with the contractor and mechanics' liens on the building. The brightest period of the church was from November, 1873, to January, 1879, when, despite all the parish's financial problems, the Reverend A. J. Tardy, ministering to the spiritual needs of the people, brought St. John's to its high water mark, a communicant strength of 126 souls in 1877. The church would last as an organized mission for over 60 years.

Outside New Orleans, the churches at Prairie Mer Rouge and Prairie Jefferson (now Oak Ridge) were accepted in union in 1866. The Church of the Redeemer at Oak Ridge was the first church consecrated after the Civil War. Here, in Morehouse Parish, the Reverend William Miller gave 20 dedicated years to the white and colored parishioners he served from 1855 to 1876.

To him and to the Reverend Thomas B. Lawson, like him a deacon, can be ascribed the credit for nurturing the Church in central Louisiana during these years. During the Civil War, Dr. Lawson came from Christ Church, Bastrop, to Monroe occasionally to hold services and in 1865 began regular monthly services there. In 1866 Grace Church was admitted to union and the next year Dr. Lawson moved to Monroe where he was placed in charge of the Ouachita Female Academy. When Dr. Lawson resigned on December 1, 1871, there were 45 communicants where there had been but seven five years before.

As diocesan missionary, he then carried on an exhausting work. To Columbia, Homer, St. Paul's Church at Delta, to Trinity Church, Tallulah, to Trenton and Rayville, and to St. John's Church at Minden he came at stated intervals to hold the services of the Church—to towns in six parishes. Small wonder that he was able to maintain this pace for only 18 months.

Along the line of the Illinois Central, then called the Jackson Railroad, Herman Cope Duncan, son of Greer B. Duncan, a young deacon and diocesan missionary, tilled new fields. In 1871 the Church of the Incarnation at Amite and the Church of the Annunciation at Ponchatoula had been admitted into union. To them, in 1872, came Mr. Duncan.

In Hammond, a Sunday School which had been locally organized and which had been meeting for some time, asked to come under his tutelage. He placed an article in the *Spirit of Missions* asking for contributions to help in erecting a church in this little village which

had no church edifice of any kind. A gift of \$500 came from an anonymous New York woman who requested only that the church be an Episcopalian one. The members of the Sunday School agreed to the stipulation. Grace Church was built on property given by C. E. Cate near the railroad tracks so that all those going by on the train might know that this was an established and civilized community.

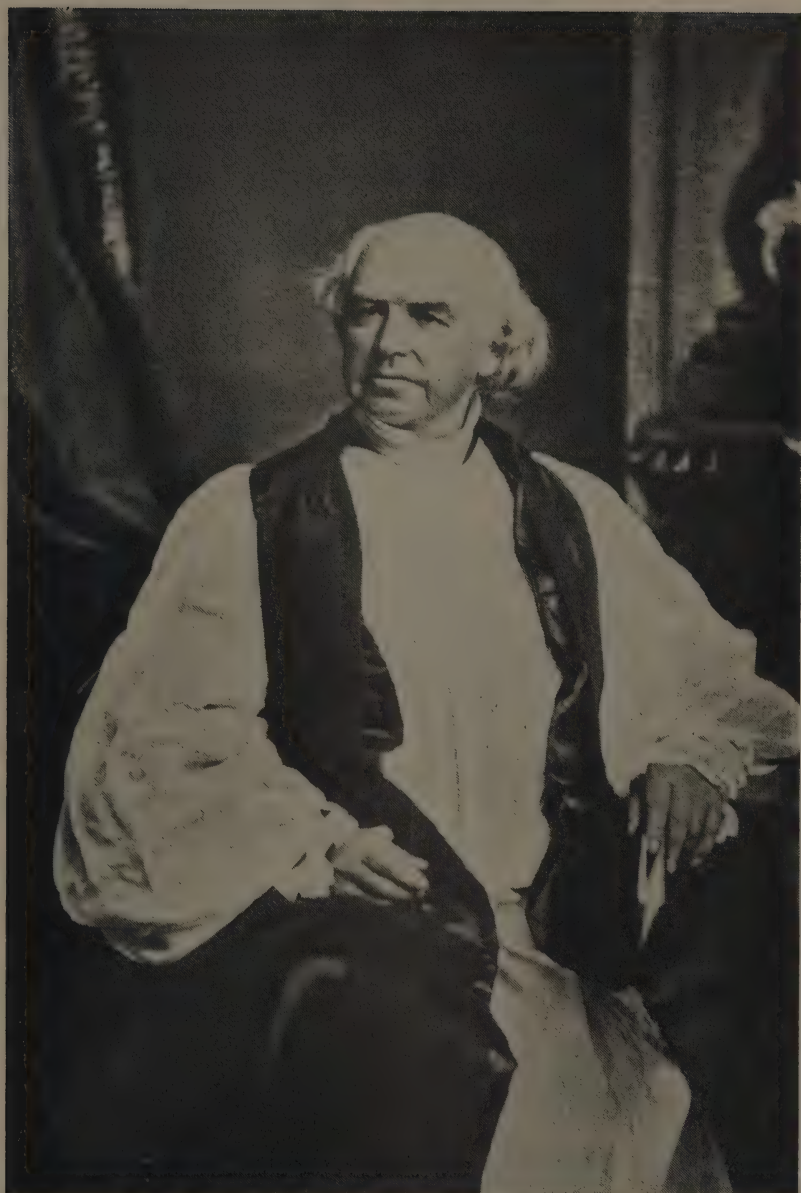
Mr. Duncan established missions at Arcola, where, for a year, the parish of St. Jude's was recognized; at the Southern Car Works at Houstonia; at Tangipahoa; and at Wells' Ferry on the Tangipahoa River. During the conciliar year 1872-1873 he presented 30 persons for Confirmation along this railroad line. And in St. Tammany Parish where he was rector of Christ Church, Covington, he held services at All Souls' Chapel in Mandeville, Grace Chapel at Semi-Lucie, and at St. Luke's Chapel, Madisonville.

The story of how part of the funds for building a church in Ponchatoula were raised brings in the name of the superintendent of the Sunday School, S. M. Wiggins, who was later to become a presbyter of the diocese. Mr. Duncan gave the children cotton seed to plant and cultivate. On September 5, 1872, they had the ingathering of their crop at the home of the superintendent. All about them the "cotton worm" had devastated the cotton. But not theirs. After picking, the children formed a procession and with hymns of thanksgiving and psalms of praise presented the half bale of cotton they had raised. Thus the children learned simply a lesson of industry, self-denial, patient waiting and charity.

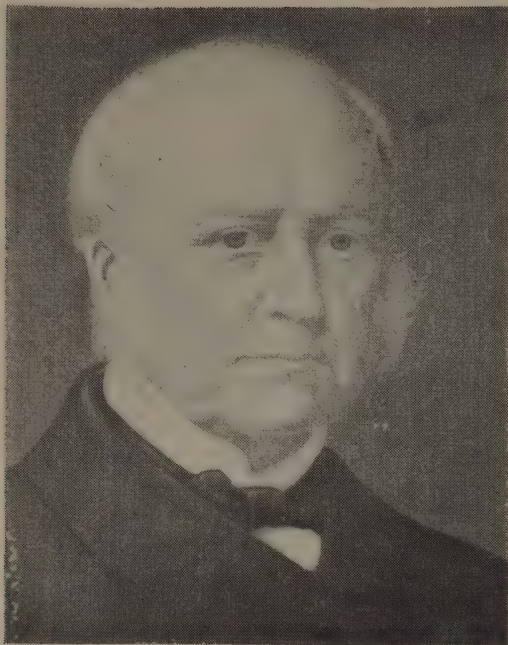
In April, 1873, the council heard with pride of new churches completed by eight parishes during the year: the Church of the Annunciation at Ponchatoula; the Church of the Incarnation at Amite; St. Mary's, Franklin; Zion, St. Martinsville; St. John's in the Wilderness, Minden; Grace, Monroe; Grace, Lake Providence; and St. John's, New Orleans.

St. James', Alexandria, was again without a church. In 1869 the parish had called the Reverend Mr. McCoy to return and rebuild the church burned by the Federals. But his health forced his resignation and he returned to Vermont where, in 1888, he would die at the home of a son. Under the Reverend Spruille Burford the church was rebuilt in 1871 only to be swept away by a tornado the next year. In 1874 the Reverend A. N. Ogden would undertake the beginning of the third St. James', the second since the war.

There was not a new church in Shreveport but St. Mark's had been

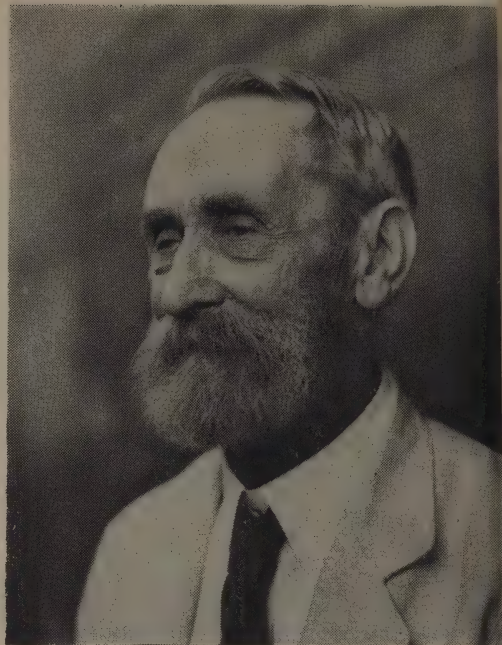


THE RIGHT REVEREND
JOSEPH PERE BELL WILMER, D.D.
Bishop of Louisiana, 1866-1878



DR. W. N. MERCER

"The Judah Touro of the Protestant Community" and benefactor of St. Anna's Asylum, New Orleans. *Photograph courtesy of St. Anna's Board.*



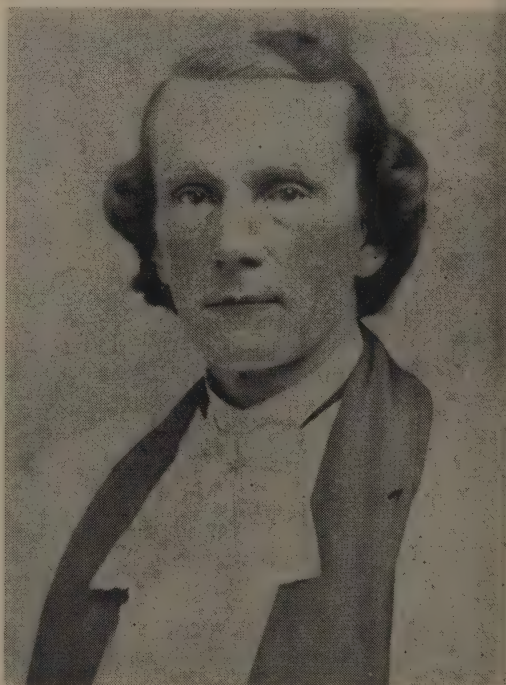
WILLIAM J. WARRINGTON

Founder of Warrington House; friend of the friendless. *Photograph courtesy of the New Orleans Item.*



THE REVEREND JOHN PERCIVAL

His devotion to the Free Church principle gave the prefix "Free" to the Church of the Annunciation.



THE REVEREND J. F. GIRAULT

As president of the Standing Committee he helped lead the Church through troubled years.

THEY SERVED GOD AND MAN

completely restored since the war. When the Reverend Dr. Dalzell came to the parish in 1866 it was, he wrote:

as prostrate as a parish could be and yet live. The church building was dilapidated, the walls crumbling, the roof leaking, and with no doors or windows; indeed, neither door nor window frames; while the congregation had become insignificantly small, and utterly disheartened.

Despite crop failures and yellow fever, the parish showed steady growth. The Reverend Dr. Dalzell would serve the parish until the twentieth century with but one fourteen month intermission.

In 1873, 33 clergymen, including the bishop, were actually stationed in the diocese. There were 44 parishes in union and 32 organized churches and missions not in union; and, harbinger of the future, during the past year six candidates for Holy Orders had been accepted.

However, few of the rural parishes and missions had as much ministerial oversight as was needed.

To carry on the services between visits from the bishop, or nearby clergy, lay readers were licensed. But in some of the rural parishes there were no men left to be lay readers. In one such case, at St. Stephen's, Williamsport, Bishop Wilmer had to make an unconventional ruling. The bishop authorized Mrs. Sarah E. Archer to read the service from her pew, a youth from the Sunday School reading the lesson from the chancel.

The Civil War had taken its toll.

And for Bishop Wilmer, as for Bishop Polk in the early years of his episcopacy, the upbuilding of the Church required prodigious journeys for the visitations he knew he must make. Let no one wonder at the slow growth of the Church in Louisiana when he reads such entries as these in the bishop's journal in 1869:

Fourth Sunday after Easter. I officiated on the wharfboat at the mouth of Red River. Early in the morning, a skiff conveyed me to the neighboring plantations, the country being under water from the recent floods, and the congregation was thus summoned for the appointed service. One by one, the messenger boats received the gathering crowd, assembled on the shore. Many of them had not attended public worship since the war. Prayer books were furnished, and the old wharfboat never witnessed a more interesting scene. . . .

And, in April, 1870, he notes after preaching in St. Mary's Church, Bayou Goula, and going to the town of Plaquemine where he preached and confirmed one person:

After a sleepless night, passed in waiting for a steamer, no uncommon thing for a bishop on his visitations through this diocese, I returned to this city.

But the health of the Church required not only stimulation of the existing churches and missions and extension of the ministry of the Church to new areas. It also demanded strength in the institutions within the diocese.

To advance religious education, the Protestant Episcopal Book Society, which had been established before the war, was reorganized in 1865 with the Reverend Dr. Lewis, then rector of Calvary, as chairman and the Reverend J. W. Beckwith of Trinity, New Orleans, later Bishop of Georgia, as the new member of the executive committee. The object of the association was to carry in stock books and Sunday School and devotional material that would thereby be accessible to the churches and individual readers in Louisiana. As it was a part-time, volunteer venture it was little more than a token organization although in its first year after the war the society reported a stock of \$600 worth of printed matter.

For some two years a magazine titled the *Church Calendar* was publisher, in Mobile and New Orleans, carrying news of the Southern dioceses and of the University of the South. It was recommended to the people of the diocese by the bishop but its circulation did not warrant its continuance.

Most basic was the diocese's renewed emphasis on the establishment of parochial schools. Education in post-Civil War Louisiana was, perhaps, more chaotic than before the war. The few public schools were not segregated and were therefore closed, in effect, to the white children. The Church was conscious of its responsibility toward those of its children who could not afford the high price of the usual private school. It was also well aware of its deeper responsibility for providing more adequate religious education than attendance at Sunday School once a week might provide.

A Church Education Society was incorporated March 16, 1870, to receive donations of land and buildings for school use and to administer diocesan and supervise parochial schools. The trustees of the organization were the Reverend William F. Adams of St. Paul's, the

Reverend John N. Galleher of Trinity, the Reverend John Percival of Annunciation, and Messrs. George S. Lacey, A. B. Bacon and Robert Mott. Funds would be sought so that a Church-directed education would be open to all.

But the administration of such schools as had Church connection in actual fact remained in the hands of the clergymen who conducted them either for the individual parishes or to augment their own support. Most successful of the parochial schools was the Trinity Church School for Young Ladies. One school received diocesan endorsement though not conducted by the diocese. This was Dr. J. Melville Saunders' University School in New Orleans, which, in 1872, had 85 pupils. St. James', Alexandria, Christ Church, Bastrop, and Annunciation and Calvary in New Orleans each had parochial schools over a several years' period. At the Annunciation school, Miss Sarah Hull, daughter of Christ Church's second rector, taught the youngest children.

Theological education for young men wishing to enter the ministry was difficult for Louisianians although Bishop Polk had left his valuable library of theological literature to the diocese. In 1877 Bishop Wilmer went north and received current books to add to this library. And, during these years, the dream of the University of the South was revived by Bishop Quintard, with Bishop Wilmer serving on its Board of Trustees as diocesan of a supporting diocese.

The Children's Home was of special interest to the bishop. On November 7, 1871, he created the Order of the Sisters of Sts. Philip and James for the special purpose of caring for its children. He placed Mrs. Roberta Beverly Wingfield—Sister Roberta—at its head.

The sisters did not take vows and received no remuneration except their food and clothing. The first to join Sister Roberta was Miss Alice Egan who, in 1874, as Sister Alicia, entered the home and joined the Order to serve as teacher to the children, of whom there were then usually about 65 enrolled.

In 1870, after a series of entertainments including teas, pageants and mule races had raised \$7,748, the home had moved into permanent quarters on Jackson Avenue and Fulton Street. Until then the children had been moved each year or so from one rented or donated building to another. The first unit of the building, a wing of the future edifice, was dedicated by Bishop Wilmer on May 22, 1870.

The asylum was to remain at this location for almost 70 years. For

61 of those years the sisters were responsible for its internal management.

Prior to the creation of the Order, the Board of Managers, consisting of women representatives of the various city churches, had directed the operation of the asylum. This Board resigned, happy to turn the home over to the sisters. In 1872 the Board of Council was also abolished and, under an amendment of the charter, a Board of Trustees was substituted.

The year 1873 was to mark the zenith of the progress of the diocese under Bishop Wilmer; for beginning with that year the State of Louisiana was to go through a period of ever mounting tension and political upheaval which finally ended in 1877 with the restoration of local self-government.

Bishop Wilmer knew the evils of too close a connection of church and politics. He saw how the scourging and reform of the South had become the principal doctrine of at least one Northern branch of a religious denomination. But for Bishop Wilmer, head of the Church in Louisiana and intelligent leader of the Louisiana Churchmen, it was as impossible to remain aloof from the travail of those four years as it was for any other citizen of the state. Those years of the cold war in Louisiana were to be as devastating to advance by the Church as had been the years 1861-1865.

Under the regime of Governor H. C. Warmoth the state piled up tremendous debts which required taxation to the point of destruction of all real values. The Republicans themselves split into factions that quarrelled violently.

The Democrats proceeded to win the gubernatorial election of 1872, but President Grant used his authority to put William Pitt Kellogg in as governor over John McEnery who had been legally elected. For two months early in January, 1873, Louisiana thus had two men calling themselves governor. Federal troops were used to enforce Grant's decision. The bloody Colfax interracial riots in April were a sign of the continuing restlessness. On September 14, 1874, the principal native leaders of New Orleans, including in great part Episcopalians, organized in the White League and battled the metropolitan police at the foot of Canal Street. Troops again rescued the Kellogg government, and in January, 1875, General Sheridan imposed military rule on the state. A subcommittee of the Federal House of Representatives held public hearings in Louisiana and found that the backers of McEnery had been defeated!

The people of Louisiana were in the depths of depression. They had been unable to restore local self-government by the ballot; they could not do it by force. The limits of endurance were reached by 1876.

That July the Democrats nominated General Francis T. Nicholls governor, and watching carefully at the polls, knew they had won. But the returning board, Republican controlled, announced that Stephen B. Packard had been elected.

Packard took the oath of office behind closed doors at the State House in New Orleans. Nicholls took the oath at St. Patrick's Hall and then read his inaugural address from the balcony to a crowd of 15,000 persons. General Fred Ogden, backing Governor Nicholls, seized the police stations, Supreme Court building and the Arsenal. From January through April, 1877, there were again two governors.

Both sides appealed to President Grant. He said he would let his successor settle the matter.

The Democratic votes which had gone to Nicholls for governor had also gone to Tilden for president. For Hayes, the Republican, to be elected president, he would have to have the electoral votes of Louisiana, South Carolina and Florida. In the negotiations which followed, Louisiana's votes were traded to Hayes for president in return for Republican recognition of the election of Governor Nicholls.

Naturally the Louisiana voters had either voted for Tilden and Nicholls or for Hayes and Packard. The deal was calculated. Thus President Hayes became the only president in American history to take office as the result of illegal returns.

But control of the State of Louisiana was back in the hands of Louisianians. The Federal troops were removed.

At the Diocesan Council of 1875 Bishop Wilmer was to add to his address some information "for the edification of the Church at large—in defense of Louisiana." Reprints were made of that part of his address and under that title, *In Defense of Louisiana*, circulated to Episcopalians and other men of good will throughout the nation. Its purpose was to explain why the principal leaders of Louisiana had resorted to force. The address was in part also a defence of his own action in having entered the political scene to give testimony at the request of the Congressional investigating committee and then to add his name to the petition of other Louisianians asking that McEnery be recognized as governor. He told the council:

He is a novel politician who never cast a vote at the polls—never, in a sermon, or prayer, or public address, gave utterance to a political sentiment through a ministry of forty years. He who searches the heart, knows the struggles it has cost me to depart from that reserve which I have always endeavored to maintain upon questions of national polity. Nor could I now be moved to speak, unless the interests of the Church were involved in the issues of the hour. Disastrous in its effects upon the commerce and agriculture of the State, the present dejection is still more fatal to the welfare of the Church. Of Zion it may be truly said: "the whole head is sick and the whole heart faint." It is time, when a country has arrived at this condition, when it is no longer able to maintain schools for the young, nor churches to be a refuge for a sorrowing people, nor Priests to weep between the porch and the altar, and to make intercession for them in the day of their calamity; it is time for one charged, with my responsibility, to speak out. To refuse this, would be to stifle the remonstrant energy which survives in every church, not totally dead, to defend itself against the evils which threaten its decay and extinction. "Thou shalt appear before rulers and kings, for my name's sake," is a duty not confined to the early ministers of religion.

In early 1877 Bishop Wilmer journeyed to Washington to warn President Grant that if troops were used to uphold the election of Packard, blood would again flow in the streets of New Orleans. The president refused to interfere as he was going out of office but suggested that the bishop see President-elect Hayes, in Ohio.

Bishop Wilmer went on to Hayes, who like him had been educated at Kenyon College. He told him the full, tragic story. Bishop Wilmer's part in the final arrangement by which troops were withdrawn from Louisiana has never been fully known. The bishop, himself, was reticent. The politicians arranged the deal. They have been given the credit. But certainly the meeting of these two men was important to the history of Louisiana and to the diocese.

There was hardly anything bad that could happen to Louisiana in those years 1873 to 1878 that did not happen. To the state's political upheavals was added the national financial panic. Two dire yellow fever epidemics struck—that which was especially virulent at Shreveport in 1873 and that which devastated the whole Mississippi Valley in 1878. Overflow followed overflow for years, destroying property and the means of making a livelihood. And, because of the economic conditions, the Louisiana Lottery, chartered under the state

constitution adopted during the military occupation, began to develop the political power which would corrupt the state in the succeeding decade.

Against the background of these facts, the Church and many of its members bore witness for Christ.

During the yellow fever epidemic in Shreveport, the Reverend Dr. W. T. D. Dalzell of St. Mark's was joined by the Reverend William Forbes Adams of St. Paul's in one of the great ministries of our time to the sick and dying. Dr. Dalzell had been educated in medicine as well as theology in his young manhood in London.

In 1878 Bishop Wilmer, then attending the second Lambeth Conference, notified the clergy of the diocese through the Reverend Mr. Girault, president of the Standing Committee, that the following prayer, "set forth by the bishop," was to be used on all occasions of public worship during the continuance of the yellow fever epidemic:

O God, our refuge and strength in the time of trouble, hide not Thy face from us in this season of our distress. Remember us in mercy—not in wrath. Stretch forth Thy mighty hand to deliver us from the pestilence with which we are afflicted. Heal the sick, we humbly beseech Thee, and deliver them not over unto death. Cover with the shield of Thy protection those who are exposed to danger. Strengthen the weak-hearted; comfort the bereaved and desolate, the widow and orphan, and give to all them that mourn beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Withhold not Thy blessing from those among us who are laboring to do good. Sanctify this affliction to the spiritual and eternal welfare of this community, and make us a people fearing God and working righteousness. So may we live to honor Thy name and extol Thy mercy through Jesus Christ, our only Saviour and Redeemer. Amen!

Following the overflows Bishop Wilmer went north in 1874, hat in hand, and collected \$7,000 for the relief of the flood sufferers. He also sought money for the support of his parish churches and missions. The General Board of Missions was, in the seventies, devoting all possible funds to the development of the new territory in the West. In a near moribund condition—it was to be killed and reorganized by the General Convention of 1877—its aid to Louisiana was practically non-existent. "To a lady of New York City, who is entitled to be considered the Burdett Coutts of the American Church, until she

earns a nobler distinction, I am indebted for the means to sustain the Clergy," Bishop Wilmer said. It is highly probable that the diocese's benefactor was Mrs. Warren Newcomb. He added:

It is a doubtful policy to neglect those who are already won to the Church as a portion of its heritage, in order to propagate our missions into new territory, perhaps to reproduce the same results—educating a people only to make them realize their privations, and stimulating their growth only to starve them to death. I make no scruple to accept aid which might be given to make new acquisitions, rather than to leave this Diocese with Churches which have a name to live and are dead.

By the spring of 1877 the General Board had announced its own dire financial crisis. Because of the national financial situation and its own lethargy, it had no funds to meet its commitments to its missionaries in the field. Cognizant of the assistance the Board had been to the Southern dioceses in years gone by, Bishop Wilmer called a convocation of Southern bishops and priests which was held the end of April in New Orleans to see how the churches which had once been helped could now, in turn, help the Board. The bishops of Western and Northern Texas and members of the clergy from the adjacent dioceses attended the four days of sessions. There was no provincial organization in those days, and such gatherings were at the call of diocesans who had specific problems they thought others would also like to discuss. Thus, with the political problems of Louisiana solved, within a matter of weeks the Church in Louisiana was able again to assume leadership.

As a result of this convocation, a missionary service at the close of the Diocesan Council each year became a custom, as it had been in Bishop Polk's time.

During the hard years the communicant strength of the diocese fell by 1,326 to a total of only 3,016 communicants reported in 1878. In part, this drop was because the records were more strictly kept. The presbyters did not want to list as communicants those who were not. It was too hard to remit the assessment to the diocese of one dollar and a half per communicant for persons who could not actually be counted on.

Another reason for the drop in communicant strength was that there was no diocesan missionary, no missionary of the General Board, and some of the parishes were without rectors. Persons of faint

heart drop out without constant encouragement, and missions recently established need careful nurturing.

But, if the diocese could do little missionary work, the bishop was resolved that, with the settling of the political issue, the Church should bear witness to its responsibilities toward the Negro race. During 1877 Bishop Wilmer established St. Philip's, a mission to the colored people, in a church building formerly occupied by the Congregationalists, at the corner of Prytania and Calliope Streets in New Orleans. He ordained and placed in charge a colored deacon, the Reverend C. H. Thompson, who in his first report to the council in 1878 listed 31 communicants.

There were many other signs of the healthy spiritual life of the diocese.

In Pointe Coupee Parish two missions were served by the Reverend A. G. Bakewell, rector of Grace, St. Francisville. In 1877 he presented seven persons for confirmation at St. Barnabas', Lakeland, and thirteen others at Livonia which was subsequently served by the Reverend John Philson, rector of the Church of the Nativity at Rose-dale. St. John's Church was established as a parish at Laurel Hill. Nearby, the Chapel of the Good Shepherd, built at a cost of only \$70 and served by a faithful lay reader, "furnished a small congregation all the necessary means of appliances for public worship."

Mt. Olivet Chapel of St. James', Alexandria, became, for a short period, St. Peter's Church with its own rector.

The missions around Emmanuel Church in Plaquemines Parish were reopened with the return of the Reverend Otis Hackett to the diocese.

A youth, brought up in the Sunday School of St. John's, New Orleans, provided a lesson to many older Churchmen when in 1877 he turned over his savings of \$200 to the parish without interest so that the parish debt to others could be paid.

Churches were repaired or rebuilt. To Epiphany Church at New Iberia was added a tower along with repairs, making of what had been an unsightly edifice one of the more attractive ones of the diocese. St. Anna's, New Orleans, which had burned, was rebuilt. The bishop obtained funds, primarily through the officials of the Morgan Railroad, for the erection of a school house in Morgan City which could then be used for services on Sundays.

During these years, time after time, the bishop reported the faithfulness and constancy of the women of the diocese. He marvelled

at the ability of these women who, for all that they remained "feminine" and "refined" in the vocabulary of the day, were able to do so much. Of one of these Bishop Wilmer reported what he said, in other words, of so many:

It is impossible not to recognize in the revival of this church, the wonderful activity and modest labors of another of those holy women, whose name would have appeared in the Apostolic epistles.

Bishop Wilmer's own devoutness and spirituality coupled with his executive ability drew young men to the priesthood of the Church. In his twelve years as Bishop of Louisiana, he ordained 21 deacons and 22 priests, representing the largest annual average by far of any bishop of the diocese in its first 100 years.

Bishop Wilmer lived ready for death. He died as he had hoped he would, suddenly. Death came in the form of an apoplectic stroke at 7:30 in the evening, Monday, December 2, 1878, at the St. Charles Hotel, where so many of his hours during the political negotiations had been spent.

The chancel and gallery of Christ Church were draped in black for the funeral services the next afternoon. White flowers adorned the altar and pulpit and filled the font. All through the day mourning crowds passed reverently before the bier in the church. The governor and other state officials, the justices of the Supreme Court and prominent men from throughout the state attended the services and followed the clergy in their robes, the vestries of the parishes, and ministers and Christians of every denomination in the cortege to the railroad station. Interment was to be in Baltimore.

As the train moved through the South the escorting committee—the Reverend John Francis Girault, the Reverend W. P. Kramer, the Reverend H. H. Waters and the Reverend John Percival—was met by other members of the clergy. At Mobile the Reverend J. A. Massey waited far into the night to express the sorrow of the clergy and people of Mobile. At Atlanta the rector, wardens and vestrymen of St. Philip's Church and Bishop Beckwith of Georgia brought words of comfort. At Dalton, Georgia, Bishop Richard Hooker Wilmer of Alabama joined the clerical representation and at Wytheville, Virginia, two of the deceased bishop's sons boarded the train.

On Friday morning, December 6, 1878, a large number of the clergy of the Diocese of Maryland assembled at Christ Church, Baltimore,

and joined the clergy of Louisiana and the Reverend John N. Galleher of Zion Church, New York City, and recently of Trinity Church, New Orleans, in the procession into the chancel. There, before the altar, the final service was conducted by Bishops Wilmer and Pinckney, the Reverend W. F. Watkins, rector of the church, and the Reverend Campbell Fair, formerly of Christ Church, New Orleans. Interment followed, in Green-Mount cemetery, Baltimore.

On January 29, 1879, a memorial service was held at Christ Church, New Orleans, with Dr. Dalzell preaching the sermon.

During the episcopate of Bishop Wilmer Louisiana had survived some of the most trying years of her history.

In his last year, the results of the more settled condition of the state began to be seen in the rising financial support for the parishes and missions of the Church. For a man who did not like politics, Bishop Wilmer had acted correctly as a good citizen and as protector of the diocese he headed. As a Father in God, he had ministered wisely and inspirationally to his people.

That the Church in Louisiana had held her ground during Reconstruction was attributed by clergy and laity alike to the undeviating devotion of the diocesan.

Said Bishop Galleher of his predecessor ten years after Bishop Wilmer's death:

The Diocese of Louisiana received from him such faithful, loving care, such tender solicitude, such large personal sympathy, that the bishop is almost hidden behind the man. Gentle towards all men, and speaking love with every glance of his eyes, simple as an unconscious child, rejoicing with those who rejoiced, and weeping with those who wept; entering every man's house with meekness, and leaving it with benediction, he fixed himself in the very hearts of our people, to abide there with their thought and life to the end.

CHAPTER XIV

THE POST-WAR WOES OF CHRIST CHURCH

(Christ Church, 1865-1887)

During Reconstruction, Christ Church suffered more acutely than did any other church in the diocese.

Before the Civil War it had been the diocese's undisputed leader. But during the war the church had been, in effect, closed to the parishioners who had loved and tended it through the years. Many of these parishioners learned to worship at parish churches nearer their homes, or parishes preferable to them because the officiating clergymen were not hated and Army-imposed. By 1866, there was newly established habit to tie them to these newer, nearer churches.

Christ Church's compromise vestry of 1866 returned old names to the vestry list. But most of these men were now past the age of virile leadership. The names of many of their sons were recorded in the list of pew holders as "the estate of——." These young of the church had died for the Confederacy.

The Christ Church vestry gathered to plan the future which, based on the situation they had known before the war, should have been possible of rich fulfillment.

James Grimshaw suggested a bold and charitable procedure. He recommended that the church rent its valuable site for 30 years, for a possible income of \$150,000. With this money, a new church could be built. A man of culture, he envisioned it as of Byzantine architecture, on Custom House (now Iberville) Street with a campanile on Dauphine. The difference between the cost of building the church and the rent would go to build a rectory and Sunday School. At the end of the 30 years, when all was paid for, some \$25,000 a year could be used by the Mother Church to help build churches throughout the diocese, wherever they were needed.

Had his plan been followed, perhaps with a location farther up-town, rehabilitation might have followed. But it was not accepted.

And, to have been successful, the plan would have had to have been executed at once.

By 1869 the vestry could see clearly that the financial situation of the church would lead to disaster. The pew rents and taxes were not being paid. The estates of old pew owners had not the where-withal. And no other method of collecting funds for the operation of the parish was being used. That year, forced to extremes, the vestry voted the innovation of weekly collections for the support of the parish. But without its revenue from the cemetery, the church was just barely paying its way. All the better locations were already sold, and burial preferences had definitely shifted toward interment in the ridge cemeteries.

The Reverend St. John Dillon who had served as assistant to Dr. Leacock for less than two years resigned in 1869 so that his salary would not be a burden on the church. In that year, when Trinity was giving \$5,000 for the Children's Home alone, the total of contributions for such work by parishioners of Christ Church was only \$1,761.

The crucial condition called for the strongest measures. But the state-wide economy was weak like that of the parish. Remembering the past, perhaps the vestry thought better times would come quickly. Like a genteel lady, the parish was trying to continue her old way of life.

In the spring of 1869, the women established Christ Church Industrial School. The old French Protestant church was used for this purpose. Every Saturday morning found volunteers working, two hours each, teaching plain and fancy sewing to the young girls of the poorer part of town. By 1872 there were fourteen volunteer teachers and 96 pupils. The garments the girls made they were permitted to keep.

Not to be outdone, the men organized themselves into a missionary society and, assisted by Bishop Wilmer, on January 1, 1870, engaged the Reverend C. W. Hilton as missionary for Christ Church. For two years, until he accepted the rectorship of Mt. Olivet, New Orleans, he was city missionary for Christ Church and the diocese to the poor, the sick, and the outcast. Collections were taken each third Sunday until the \$600 toward his annual salary had been raised and turned over to the bishop to augment diocesan funds.

Mr. Hilton paid weekly visits to Charity Hospital, to the parish prison, and to the Boys' House of Refuge for vagrants and orphans.

He had direction and management of the Sunday School of Christ Church made up almost entirely of the children of the poor; he investigated the needs of the poor and reported them; and supervised a mission the society had established a few months before at 296 Poydras Street. In addition he took an active part in the establishment of the new non-denominational Home for Newsboys and Homeless Children which was being built on Franklin Street near Poydras, and in which Christ Church members were very interested.

Early in 1870 the Reverend Mr. Hathorn of Mississippi broached by letter the idea of a parochial school. The vestry agreed to the school, especially as the bishop was stressing the need for such enterprises, but made the reservation that while the church would take up special subscriptions for its benefit and give it the use of its name, it could not be further obligated. The school was opened and, naturally, when it needed financial assistance, the parish was asked for contributions. The school continued until 1873.

The choir was changed. In the fall of 1869 A. B. Chase agreed to serve as choir director and also to supply an organist, a soprano, a basso, an alto and a tenor, all for \$3,360 a year. Styles in music, as in all else, change. The previous organist, Mr. Seward, played in too "florid" a manner, the congregation preferring now a more "congregational" type music. As the support of the choir came from special contributions by persons who were interested in the musical part of the service, it was vital for the music to be right.

Despite all these signs of life, the parish was really in desperate shape as the vestry realized full well. And the crux of the matter was that while the beloved Dr. Leacock was venerated by the widowed women and most of the congregation, the very war experiences for which he was revered had incapacitated him from giving the dynamic leadership the times required. He was a pastor to whom all could look for advice and loving counsel. He could not now be an administrator.

In December, 1870, the vestry tried to formulate a resolution that would not upset the women or the rector but would provide for an assistant of equal rank. Dr. Leacock's sermons, said this resolution, have been "wise, learned, orthodox, eloquent and instructive." It praised his "private character" for "piety and disinterested kindness." But when it came to the crucial point—the appointment of an assistant of equal position with the rector—the vestry did not dare to follow

through. Moreover, most of the older men on the vestry were as adamant as the women would have been on this point.

The result was the appointment of another assistant of minor status, though, fortunately for the parish, one of major ability. In the spring of 1871 the Reverend Campbell Fair was engaged.

Only 25 years old and ordained priest but two years earlier in England by the Bishop of Chester, the young Scots-Irishman brought to his American post a well trained mind, imaginative leadership, and an ebullient spirit. He would later be the author of seven books on religious and Church subjects and distinguished as a rector as well.

The first two years that Mr. Fair was assistant to Dr. Leacock were the Indian summer of the post-war Christ Church. He did what he could, and it was a great deal. Parochial donations increased almost ten-fold. He could give meaning to the request for alms.

But the nine neophytes on the vestry, elected in that spring of 1871, were not able to offset the decline in cemetery revenues with cuts in expenses or increased weekly contributions sufficient to improve the parish finances. Before the Civil War much of the parish's operating costs had come from the cemetery. Untrained in giving before, the congregation was less able now to give than when the parish did not need such selfless giving.

In the ecclesiastical year ending in 1871, the vestry had suffered great attrition. Robert Mott, who had been treasurer for several of the post-war years, resigned as did S. R. Walker, George C. Lawrason and General Braxton Bragg when expenses—meaning Dr. Leacock's salary—were not cut so as not to exceed revenues. Charles Harrod had died and Dr. Mercer's resignation was accepted because of his "venerable age." Just before the annual meeting in 1870, Ambrose Lanfear, for more than 40 years connected with the church, and G. Currie Duncan, a pre-Civil War vestryman, had died.

James Grimshaw, who was finally elected senior warden in 1871, refused any office in 1872 because of his age. In February, the church tendered him the use of a pew in recognition of his services. He had also served on the board of directors of the Protestant Episcopal Association. In accepting the pew he wrote that he had never in his 28 or 30 years of service to the church taken any payment, but that not to appear discourteous he would accept the use of the pew. He also noted, in his letter, that he was the only survivor of the old group. One of his last acts for Christ Church was to present a bronze bust of Dr. Hawks to be put in the vestry room.

With Dr. Leacock as rector, a new assistant, Mr. Fair, to carry the load, and new men to pick up where the old had laid the burden down, Christ Church's progress seemed certain.

At the Diocesan Council in 1872 Mr. Fair reported that the church had 585 communicants and the Sunday School 66 teachers and 614 scholars. The mission school had 16 teachers and 125 scholars and the parochial school three teachers and 70 pupils. With the women's Industrial School in full flower, a total of four missionary ventures were in operation with Christ Church as their center.

During the year the current expenses of the church were \$11,300 with another \$12,000 given for other causes. This included \$807 in Communion alms for the poor; Children's Home, \$1,250; Diocesan Episcopal Residence Fund, \$1,500; Newsboys' Lodging, \$607; Christ Church Ladies' Aid Society, \$351; Christ Church City Mission, \$1,100; Sunday School, \$998; Parochial School (liquidation of debt), \$817; and miscellaneous, principally relief of sufferers from the Mississippi's overflow and the Chicago fire. He was also able to report that the church had held services daily through the year.

And, strangely, he reported the parish now "wholly free from debt as also every institution connected with it."

Of the institutions connected with the church, Mr. Fair could speak from real knowledge. He was active in all of them and closely connected with their work. But of the financial picture of the parish he knew no more than the parishioners had comprehended.

During the past year the vestry had debated how to pay off the rapidly accumulating debt for current expenses. One small plot of original cemetery land remained next to the St. Louis cemetery. There was a note of doubtful value for \$4,600 that represented what was left of \$6,000 Messrs. Cummings and Pickett had owed the church from before the war; there were three lots in Shippers' Press; there was the lot on the Dauphine side of the church which might be sold.

The Shippers' Press lots which had been given Christ Church as its part of the Henderson legacy were sold for \$9,000 to Sam Boyd, the man who had been renting them. The congregation, apprised of the sad financial picture, contributed liberally in answer to a circular describing the situation.

Probably with knowledge of the sale and the contributions, Mr. Fair made his joyful announcement that the church was out of debt. But even before he had made the report, it was no longer accurate. Expenses were running at \$4,000 a year more than income. As the

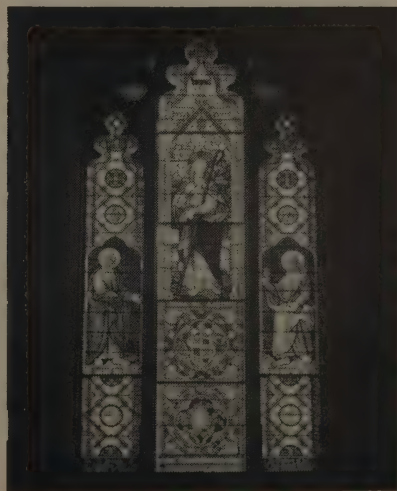


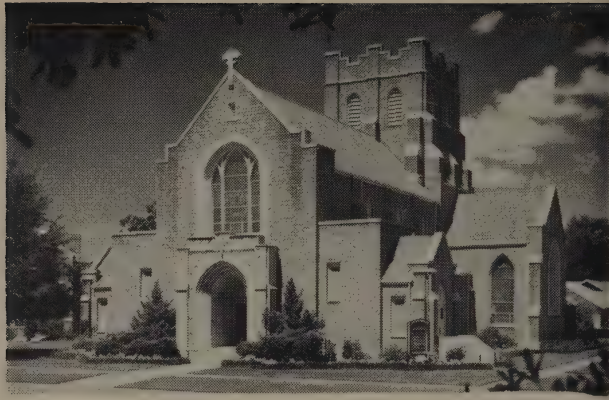
INTERIOR OF THE THIRD CHRIST CHURCH

Showing the location of the Grimshaw baptismal font and the windows in memory of Bishop Polk, Bishop Wilmer and the Reverend Dr. Hull.

EARLIEST MEMORIAL WINDOWS IN CHRIST CHURCH

As they look today, assembled as one, in the north transept of the cathedral.

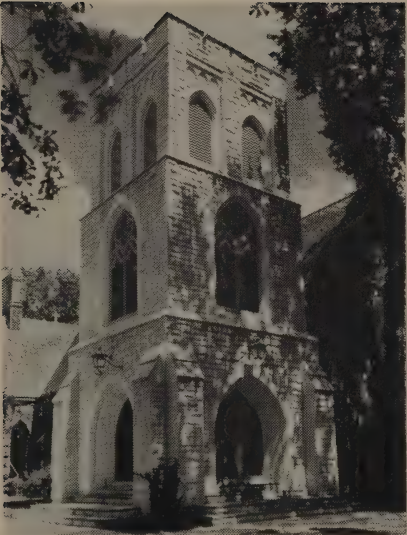




GRACE EPISCOPAL CHURCH, MONROE
Established 1847



GRACE CHURCH, LAKE PROVIDENCE
Established 1869



CHURCH OF THE GOOD
SHEPHERD, LAKE
CHARLES
Established 1885



GRACE MEMORIAL CHURCH,
HAMMOND
Established 1872

CHURCHES OF THE FOUR CONVOCATIONS IN 1955

Finance Committee, consisting of G. W. Babcock, B. F. Eshleman, and C. H. Slocomb reported in May, 1872, "We have therefore really nothing left but the church itself and the pews to raise money on." And the church needed repairs.

Part of the repairs were authorized, to include new cushions, a carpet, and installation of a fence between the church and the Varieties Theatre next door which had been built in 1871. The corner lot was rented to a Mr. Muller, a florist, who put up his own building on the land.

In this hour of need, the church turned to advertising. Cards showing hours of services were placed in hotels. A year later, in July, 1873, Mr. Whitacre was paid \$25 for preparing an article on Dr. Leacock and the history of the church for inclusion in *Jewell's Crescent City*.

While the vestry was figuring how to keep the church doors open, Mr. Fair was seeing that what came out of those church doors was worthwhile. Under his guidance, Christ Church lived up to its geographical and social responsibilities.

Close to Charity hospital and the prison, its ministrations were continued in those institutions. Near the many poor German and French families below Canal Street, the Sunday School reached persuasively into her neighborhoods. The Industrial School was developed. To make obvious the connection between church and classroom and achieve the result most desired, the attending girls were required to attend Sunday School if they wished to continue with the classes. More than 100 persons were prepared for confirmation each year, the largest classes in the diocese. Contributions came in for the education of candidates for Orders, to the Bible and Prayer Book Society of New York; to the sufferers by fire in the Third District; and, as became the Mother Church, to the Church of the Annunciation at Ponchatoula, to St. Mark's, Shreveport, to Christ Church, Mansfield; to the parish at Terry, Mississippi, and to Grace Church's school in New Orleans.

Also, Christ Church stood by to help the newly organized St. John's in New Orleans. From May, 1874, to the following spring, partly at the request of a former parishioner, Richard Nugent, the church paid \$50 a month of the salary of St. John's priest, Mr. Tardy.

Nor was this all.

Two charities sponsored by members of Christ Church during Reconstruction were to become places of shelter for years to come, one

for women, the other for men. The first was the interest of an aged man, the second of a very young man.

In 1850 the Society for the Relief of Destitute Females and Helpless Children had been started by the ladies of the First Presbyterian Sewing Society and housed in a small house on Prytania and St. Mary Streets in New Orleans. It grew enormously after the Civil War. Widows and destitute children there were then in plenty. Soon new quarters were needed.

In 1872 Dr. Mercer, aged and philanthropic member of Christ Church vestry, was called on for a small donation. He proposed that if the ladies would raise \$20,000, so that an entire building could be constructed rather than the wing which was contemplated, he would give a substantial sum and new property on Prytania Street on which to build. The amount was raised and Dr. Mercer contributed an additional \$10,000. At his request the institution was renamed St. Anna's Asylum, in memory of his daughter.

When two years later the old gentleman died, the *New Orleans Item* memorialized him as "the Judah Touro of our Protestant population, for his benevolent deeds were confined to no race, sect, or class."

Not only the old had vision. A young Churchman who in these years and quite by chance, undertook a lifetime service of love was William J. Warrington.

Just returned from school in the East and abroad, this young New Orleanian was touched by the plight of two youths of whom he had read. This pair, in thoughtless fun, had driven off in a truck peddler's wagon. The disappearance of his horse and cart was no joke to the peddler. The boys were discovered, arrested for horse stealing, hustled off to the Cabildo, tried and lodged in the parish prison, and finally disowned by their families as horse thieves.

Mr. Warrington went to the parish prison and had the boys released to him. They came to live with him in his luxurious home on Royal Street. The next year three other madcap boys joined them, and then others. By 1920 the average number of young boys in his custody was to be 30. So unostentatiously had he done his charity that for the first 25 years hardly anyone had heard of his work. It was only when his own means were exhausted that he asked others for aid. Then his charity came to be known and through the assistance given him he was able to help more people even than before. In the depression year of 1933, alone, 100,000 needy men and boys were to be helped. Episcopalians and men and women of many

churches were to serve on the board of what became the Warrington Movement.

For close to 70 years William Warrington was to minister to Christ in the needy.

During that year of 1873 which saw the beginning of his life work, Christ Church had to record the death of 72 of its parishioners, including the junior warden, George W. Babcock.

And in that devastating year two memorial windows were installed in the chancel. The gifts of Mrs. Cora Slocomb, whose husband, C. H. Slocomb, a vestryman, had recently died, the windows were in memory of Bishop Polk and the Reverend James F. Hull, the earliest rector of Christ Church whom she could remember. On the request of S. M. Wiggins, warden at Ponchatoula, the two old windows were sent, one to the renamed All Saints' there, the other to Grace, Hammond. In 1879, the Ladies' Aid Society installed another, larger window in memory of Bishop Wilmer.

Throughout the city and state these were years of tribulation. By herculean effort, inspired leadership, noteworthy contributions and the grace of God some parishes even made progress. Trinity, under the Reverend Samuel Smith Harris, in 1879 to be ordained Bishop of Michigan, had improved her church building, redesigning the whole front. St. Paul's, under the Reverend William F. Adams and the Reverend H. H. Waters, continued to advance. Mrs. Warren Newcomb of New York sent a large contribution to the Reverend John Percival for the Church of the Annunciation which he continued to operate as New Orleans' only "free" church, supported entirely by contributions rather than pew rent.

By 1875, the political troubles of the state, coupled with the depression, made it impossible for Christ Church longer to support the full program so vigorously sought by the young Irish assistant to the rector. With mutually sincere regrets, he tendered his resignation. For the next three years the parish was served by a series of assistants. A woman parishioner, Miss Wilkinson, broke precedent by visiting the jail and hospital as missionary for the parish.

The vestry hoped that good music could offset the lack of energetic leadership. In Florian Schaffter, who became choir director in January, 1875, the parish found a man who for most of the next 40 years was to be its organist and one of the outstanding musicians of the city. On his recommendation the quartet type choir was discontinued and a women's choir was assembled. For special events a violinist, a

harpist, and other instruments would be added. Male voices were included in the choir within a few years.

Christ Church could pride herself on her music. But music was not enough. In these years she needed an active rector. After the death of his wife, Dr. Leacock asked in June, 1877, "under great weakness of body, consequent upon my advanced age," to be relieved of all duties. Accordingly, he was pensioned; but such was the parish's love of him that the parishioners could not tolerate his forfeiting the title of rector. The priest who was called in the fall of 1877, the Reverend William Pitt Kramer, was accorded only the title of "acting rector."

Mr. Kramer saw the dangers inherent in a parish in which the children have no relationship to the life of the Church organization. The Sunday School was considered a mission, and the children of the vestry did not attend it. He urged that if the parishioners did not want their children to attend Sunday School in the church a Sunday School should be opened somewhere nearer to their homes. The suggestion was considered impractical. A substitute suggestion, that a children's choir be organized, was endorsed by a contribution from Mrs. Slocomb.

Mr. Kramer needed an assistant. The Sunday School and mission work required one man, the parochial visitations another. S. M. Wiggins, recently ordained a deacon, was placed in charge of the mission work of the church's mission society.

But Mr. Kramer, "loyal, eloquent and single-hearted minister of Christ," as he was later described, had to wrestle with two of the periodic crises in the life of Christ Church. As with so many of his predecessors, he had to minister in a city sorely stricken with yellow fever. The epidemic of 1878 was the worst in the history of the Mississippi Valley. Mr. Kramer took his life in his hands to stay in the city, by the bedside of his parishioners. He became ill of the dread disease and was never to regain his health.

And again the financial condition had become chaotic. The church was so beset that with heartfelt appreciation the vestry accepted \$25 from the Ladies' Aid Association toward the payment of the bill for draping the church in crepe on the occasion of the death of Bishop Wilmer, whose last sermon was preached from the pulpit of Christ Church.

At the annual parish meeting on the evening of April 21, 1879, the acting rector was authorized to appoint a committee to work on

the finances and prepare a circular based on its findings. He appointed James G. Clark and N. D. Wallace for the centre aisle, W. B. Krumbhaar and A. P. Mason for the north aisle and C. Toby and C. L. Uhlhorn for the south aisle. They worked with the facts that had been given them by the vestry. The cotton press lots had been sold some nine years before to settle floating debts. Then came the financial panic of 1873 and the Reconstruction crises of 1874 and 1876. The Girod cemetery income had decreased in the early 1860's from \$3,000 a year to \$300. The vestry, reluctant to impair the operational efficiency of the church and waiting for better times to come, had borrowed as was necessary. The mortgage debt had risen to \$10,500. This would have to be paid at once as the bank from which the money was borrowed was in liquidation in 1879. The vestry thought it advisable to raise \$12,000 in \$50 and \$100 notes from the congregation, pledging the rent on the lot next to the church to pay the interest.

By November a committee of five, Messrs. Howe, Campbell, Toby, Eshleman and Conrad had taken over and were trying to sell \$15,000 worth of notes to make sure that this time the church would have enough money. By March the required sum had been raised. The church could again turn its attention to those primary matters for which a church is created.

Mr. Kramer went as a clerical deputy to the General Convention in New York City. But his health was broken and in the winter of 1881 the wardens and treasurer were constituted an executive committee to administer the affairs of the church. On May 21, Mr. Kramer died unexpectedly at Morristown, New Jersey.

The church was draped in mourning as it had been for Bishop Wilmer. Unwittingly, the third Christ Church building was also weeping for its own death.

That summer the church was closed. The Reverend Mr. Wiggins was now rector of St. John's. The building again needed repairs. Even by fall no rector had been found and the vestry asked the new bishop to take over the church as his own parish. The bishop agreed, provided the arrangement would be satisfactory to Dr. Leacock. Dr. Leacock found the idea most acceptable. The bishop designated the Reverend Francis Asbury Shoup, of St. Luke's, at Sewanee, as his assistant to be in charge of the parish work. The church was proudly designated "the bishop's church." Dr. Shoup, the bishop thought, was a man who could straighten things out in this ailing parish. He

was already well known as a brigadier general in the Confederate army and as a teacher of mathematics at Sewanee.

There was a rumor that someone wanted to buy the church property. Messrs. Clark, Eshleman, Campbell, Harrod, and Wallace were named to look into the entire financial situation, study the proposals of those who might buy, and ascertain the residences of all members of the parish so as to determine what section of the city would be nearest to most parishioners if the church were to move.

Mr. Clark reported in June, 1882, that the committee had found that the center of the congregation would be the square bounded by Carondelet, Calliope, St. Charles and Delord, or Triton Walk (now Howard Avenue); that the debt was more than \$18,000 and would eventually become larger, not because of indifference of the congregation but because of its inability to pay more—and that the only possible solution was to sell and move, achieve a comfortable margin of cash and also build nearer the center of the congregation.

With the committee's report to the congregation in circular form came two reactions. Dr. Leacock wrote that he was against the idea of selling the church as recommended by the committee. The congregation itself was appalled. The vestry asked Dr. Shoup to announce that the circular's purpose was simply to learn the views of the congregation.

Nothing was done.

When he had first come to Christ Church, Dr. Shoup suggested to the vestry the novel idea of the envelope plan for regular weekly contributions. This had previously been proposed by Mr. Eshleman with no encouragement from the vestry. This time, Dr. Shoup explained the idea to the members of the parish at the annual meeting. All agreed it might well be tried. But in postscript, the vestry concluded that a good deal of bookkeeping would be needed so action was deferred.

In July, 1882, Dr. Shoup suggested to the bishop, who, in turn, proposed to the vestry that as a money saver and also because a good choir would create additional interest the church should use choir boys instead of an adult choir. A layman, Mr. Lowry, volunteered to train the choristers. All through the summer he worked with the boys. By fall he had some 20 young singers. But after six weeks of trial it was felt that the youngsters' music was not adequate. Perhaps the boys had planned things that way.

Dr. Shoup had great hopes for this boys' choir. So radical a change

along with other innovations he had made in the service had brought tremendous criticism in the parish. He had thought that the music would be good enough to win over those members of the congregation who had opposed the idea, and that these choristers would put young new life into the church. Their volunteer services would cut the budget markedly. Since this idea too had failed, he resigned.

His resignation was accepted. The bishop realized that he himself could not give the necessary time to the parish. The best man he could think of had not been able to help matters. In a discouraged letter he wrote Christ Church that it would no longer be called the "bishop's church," that the vestry would have to appoint an assistant to Dr. Leacock, and that he could think of no one to recommend in the present situation.

Dr. Leacock was completely downcast by the condition of his beloved church. He realized that the way had to be cleared for the most aggressive rector that could be found. In November he unequivocally resigned. He was given the title of *rector emeritus*. With no duties, he might, whenever he wished, perform marriages, baptisms, and funerals at the request of the congregation, using the church and having his seat in the chancel whenever he chose to occupy it.

The vestry invited the Reverend Alexander I. Drysdale of Mobile, to whom it had offered the position of assistant rector some years before, to be rector of Christ Church. He accepted.

And now two devoted Churchwomen enter the drama of survival.

Ida Slocumb Richardson was to recollect all her life that when she was four years old her grandmother took her to church for the first time. It was Christmas, and holly garlands were all around the walls, caught up with evergreen wreaths. She was to recall especially what her grandmother said to her.

"Look at it well. You must fix it in your mind, for you must always remember that this was the first Episcopal church built in this city, and that they are going to tear it down and build a larger one."

Mrs. Richardson never forgot this incident, so near to her life's beginning. At its end she would again remember Christ Church.

During the spring of 1883 her mother, Mrs. Cuthbert Slocumb, and the women of Christ Church were to accomplish what to the men seemed almost a miracle. They saved the church, at least temporarily.

At the vestry meeting of November 27, 1882, a letter was read, addressed to J. L. Harris, the treasurer:

Dear Mr. Harris:

Will you please find out if our church owes anything outside of the \$14,500 bonded debt?

And if the vestry will authorize the Ladies' Aid to assist them in raising all we can for our dear old Honorary Rector's position [to save the church building]; and to urge the adoption of the envelope system? We will by personal application try to have it adopted by all. We will undertake to keep the record and hand in the amount promptly, Monday, so as to save the treasurer all trouble. We will also do our best to organize a debt association such as they have in Trinity Church.

But we are powerless to act without their authority and consent. With it, and with God's help, we have every reason to believe we will be able to raise what they fall short of in the expenses of the Church and to take up the bonds gradually, and hope in a few years to see the church so sacred to us freed from its present burden.

Very sincerely your friend,

Ida A. Richardson

This is written at the request of my mother, President of the Ladies' Aid.

The men gladly gave their approval. Within three months the women had raised \$1,000 to pay off one of the notes. Mrs. Slocomb gave her jewels. One young lady painted a fan and sold it for \$50. Tennis games were sponsored.

In the meantime, a popular vote on whether the building should be sold or not had shown 39 in favor and 19 opposed. The legal vote of those entitled to vote by ownership of pews gave 34 for selling and nine against. Clearly the majority had been convinced. But the women remained active. They would not give up the parish church to which they were tied by so many sentimental ties. The small total vote shows how few could be counted on to take part in parish activities, even in time of crises.

On Easter Day, April 3, 1883, it seemed that the Ladies' Aid had achieved a miracle. Through personal contacts they had secured pledges for almost enough to pay off the debt, more than matching \$10,000 given by an anonymous donor, possibly Mrs. Slocomb herself. Trinity, on the second Sunday after Easter, sent a floral arrangement, using flowers that were emblems of faith, hope and charity and attaching a message of joy that Christ Church was "about free of the thralldom of debt."

But payment of the pledges cut down on annual giving. The

deficit began to mount again. Mr. Drysdale told the vestry he would resign if the present church were not sold and a new one built nearer the congregation. The women could not believe that their effort of the year before had failed. They prayed that they could find some other way out of the situation. Mrs. Slocomb, now 74, was on her deathbed.

There was no other apparent way. A congregational meeting was held on March 3, 1884. The tellers were chosen from the two opposed groups in the controversy: F. W. Tilton and W. H. Rogers, against selling; W. A. Bell and F. W. Young for selling. The vote was 94 in favor of selling, 43 against. The preamble to the resolution read: "Whereas it is believed that the work of Christ Church can be carried on more successfully under different surroundings—"

The die was cast. The church would have that opportunity.

Advertisements were placed in the New Orleans, Boston, New York, Philadelphia and Chicago papers, announcing that the church would be sold at public auction on the first Saturday in May. The location, on Canal Street in the heart of the city, would certainly bring a good price. The church bell, organ, memorial windows, tablets to the honored dead, gas fixtures, the chancel and other church furniture would be reserved to be installed in the new church.

It took a while to arrange the terms of the sale. The property was finally transferred to D. Merciers' Sons for \$95,000.

By the time the final accounting was made, \$8,650 of the sale price had to go for old debts, bonds and notes.

Dr. Leacock died December 28, 1884 at Beauvoir, the Confederate soldiers' home on the Gulf Coast in Mississippi. His funeral was held two days later from the church he loved. The resolution of the vestry read:

We place on record our high appreciation of his noble work and labors of love, having in mind with pride and sincere veneration, his transparent purity, his undeviating gentleness, his tender compassion, his large and liberal spirit, his steadfast devotion to principle, his singular simplicity and guilelessness.

Dr. Percival made the address at the commemorative service on March 1. The bishop and all the clergy of the city attended.



Now the energies of the congregation were directed to the new

question of where and what to build. The building committee was named: James G. Clark, James A. Renshaw, G. R. Westfeldt. Properties considered were at Fourth and Prytania, Harmony at St. Charles, and Sixth at St. Charles. Finally the Lea property on Sixth and St. Charles was purchased for \$12,000, and the lot in the rear from Mr. Pohlman for \$1,000.

The architectural plans of Lawrence B. Valk of New York were accepted. He assured the vestry the church could be built for \$55,000. When bids came in they amounted to more than double that amount. Mr. Valk believed that by changing from stone and terra cotta to brick and cement and modifying the front of the building the cost of the building could be held to \$55,000. Valuable months were lost in the revisions, months in which the salaries of the choir, Mr. Schaffter, and the rector continued.

Major B. M. Harrod, son of the former senior warden who had been on the building committee for the third church, was contracted with as builder and supervising architect.

A temporary place of worship had to be provided during the transition period. Beginning October 1, 1885, the parish worshipped in the Calvary Church building on Prytania at Conery. The Calvary congregation was also suffering from a crushing debt. The removal of Christ Church to practically the same neighborhood as that in which it was laboring meant that this parish could hardly continue where it was. Its rector, the Reverend W. K. Douglas, recommended a consolidation of sorts with the also struggling St. John's. Most of Calvary's congregation followed the rector. The arrangement made by Christ Church with Calvary was advantageous to both as it included a contract payment of \$400 for the use of the frame church building for 18 months and a gift of \$500 for the impoverished parish at the end of that time. For Christ Church it meant a physical rallying point for the worshippers and Sunday School students.

And Christ Church, in its rented quarters, began the Sunday School anew, this time primarily for its own children. Mr. Drysdale's report told of 11 officers and teachers and 103 students.

The 250 communicants listed in April, 1886, were in dismal contrast to the 800 the parish had claimed the preceding year. Mr. Drysdale was a realist. There would be no sentimental clinging to numbers for numbers' sake. There were actually only 250 communicants. That was all he would count.

Some of the missing 550 were the transients the church downtown

had hopefully thought of as its own. Some had long since died or moved away. Others were among the small group which believed the Episcopal Church should not move, for there was work to be done in the old locality that should not be discontinued. They banded themselves together as the Church in the Upper Room, meeting at 24 Baronne Street, near Canal. Some three months after they had begun holding services the Reverend William C. McCracken reported that they had 150 communicants. Soon the name of the parish was changed to Grace Church. The church that would be built on Rampart Street would be roofed with the old Christ Church slate and lighted with many of the old Christ Church windows. Out of its own travail Christ Church had given birth to a new parish.

Finally, on Ash Wednesday, 1886, two years from the time the decision to sell had been made, ground for the new church was broken. On June 10, the cornerstone was laid.

On this June day, at five o'clock in the evening, the Christ Church parishioners and many other Episcopalians of the city braved lowering clouds. The rains held off.

On the foundation of the tower at the corner of Sixth and St. Charles rose a platform twenty feet square. Upon this platform was assembled the choir, specially augmented for this occasion. Present in addition to the wardens and vestrymen were Bishop Galleher, Reverend C. S. Hedges of Mt. Olivet, Algiers, and, from New Orleans the Reverend Dr. John Percival of Annunciation, the Reverend Alexander Drysdale, the Reverend John Francis Girault of St. Anna's, the Reverend H. H. Waters of St. Paul's, the Reverend Augustus J. Tardy of St. George's, the Reverend R. S. Stuart of St. John's, the Reverend Dr. C. H. Thompson of St. Philip's, the Reverend E. Wallace Hunter, the diocesan missionary, and the Reverend S. M. Wiggins, now missionary in Iberville and Plaquemines Parishes.

The choir sang the 133rd psalm: "Lord, remember David and all his troubles."

The list of articles placed inside the cornerstone was read aloud by Mr. Drysdale: a Bible and a Prayer Book, the memorial sermon on the death of Dr. Leacock, a certified list of the wardens and vestry of the church, copies of the *Living Church*, the *Churchman* and *Southern Churchman*.

The mortar was spread with a trowel made by A. B. Griswold and Company for the brick contractor, W. A. Jordan. Among these bricks was one from old Christ Church, sent by Mrs. Richardson. Thus in

the new church was incorporated part of the old. She herself did not come. She could not bear the thought that the old church was no more.

Among those present was an old Negro, Robert Harrison, who had been present for the laying of the cornerstone at Canal and Dauphine. By the time of his death in 1890 an inscription in his memory was written into the vestry minutes: "for forty years organ blower and, in other humble capacities, a faithful servitor of this church."

Since the rector of Trinity, the Reverend Dr. R. A. Holland, had been detained in Columbia, Tennessee, Mr. Drysdale made the dedicatory address. The bishop spoke the sacred words: "In the Name of the Father, and of the Son, and of the Holy Ghost," while Mr. Drysdale struck the stone three times with the trowel.

From the ruins of the old would some day come a stronger parish. It is good that God gives us so much time. We need it to do His work. Looking back on the mistakes man has made in the near two thousand years since Calvary, it is surprising we have made as much progress as we have. Humanity's advance demands high ideals. Only a small portion of any ideal can be achieved at any given time.

In the three years which Mr. Drysdale had passed in New Orleans he had brought the congregation face to face with reality. His views had not been popular, but he had been respected, even by the women who had resented his judgments. He had admitted that Christ Church was no longer the biggest or the wealthiest church in the city. He had moved the parish plant from its old location to where it could, in fact, be a parish church. The future alone could tell what new honors Christ Church would achieve.

But Mr. Drysdale was ill, more so than his parishioners realized. The vestry gave him four months' leave of absence. On August 30 he died at Waukesha, Wisconsin.

He would not have returned to Christ Church as rector in any case, for his labors had not gone unnoted. During his leave he had been elected Bishop of Easton.

His funeral was held from Calvary Church, the parish's temporary home.

CHAPTER XV

GALLEHER CONSOLIDATES (The Diocese, 1879-1891)

Great was the patience, love and devoted effort with which Bishop Wilmer had reconstituted the Church in Louisiana, and against such trials and tribulations that the supplications of the Litany hardly encompassed them all. He had, in effect, completed working out the pattern as it had been set by Bishop Polk.

After the extremes of Reconstruction the Church could number, in 1880, only one communicant in every 317 Louisianians. But over the twenty year span which included war and Reconstruction, the Church had actually grown, for in 1860 there had been but one communicant for every 397 people.

However, woeful weaknesses remained which could hinder development. It was the task of Louisiana's third bishop, the Right Reverend John Nicholas Galleher, S.T.D., to try to overcome these. He begins a new phase of the history of the Church in Louisiana.

He was consecrated Bishop of Louisiana on February 5, 1880, in Trinity Church, New Orleans. Bishop Green of Mississippi was consecrator, assisted by Bishop Wilmer of Alabama, Bishop Robertson of Missouri, and Bishop Coadjutor Dudley of Kentucky. Also taking part in the ceremonies was the rector of Trinity, the Reverend Hugh Miller Thompson, soon to be Assistant Bishop of Mississippi. He, like the Reverend Mr. Girault, had also been nominated for the office of Bishop of Louisiana.

Bishop Galleher was born in Washington, Mason County, Kentucky, on February 17, 1839. A lawyer before entering the ministry, he was less than 41 years old at the time he was consecrated. After attending the University of Virginia for two years he had gone in 1858 to Thibodaux to read law in a law firm there. Here he knew Bishop Polk and, after baptism, was confirmed by him in St. John's Church.

At the outbreak of war he returned to Kentucky where he enlisted

as a private and was detailed as secretary to General Simon Bolivar Buckner. At the battle of Fort Donelson he was captured and sent north to prison. After his subsequent exchange, General Buckner appointed him as his aide and he rose to the rank of colonel.

With peace, the young man returned to the study of law, first in New Orleans and then at the Brockenborough Law School in Lexington, Virginia, from which he was graduated. He practiced but a short time, in Louisville, before deciding that he wanted to study for the priesthood. On graduating from the General Theological Seminary in New York, he was ordained deacon in Louisville in 1868 by Bishop Cummins, Assistant Bishop of Kentucky.

He was assistant to the Reverend Dr. James Craik at Christ's Church, Louisville, when he was called, still a deacon, as rector of Trinity Church, New Orleans. Here he was priested on May 30, 1869, by Bishop Wilmer. He had brought to Louisiana his young wife to whom he had been married by Dr. Craik in a double ceremony in which her sister was also married.

Mr. Galleher left Trinity to be rector of the Johns Memorial Church in Baltimore, in 1871, and in 1873 became rector of Zion Church, New York City. It was from this church that he returned to Louisiana as bishop. Though born in Kentucky, he had been baptized, confirmed, ordained and consecrated in Louisiana.

The Right Reverend John Henry Ducachet Wingfield, Missionary Bishop of Northern California, had been elected bishop on January 29, 1879, but after due deliberation declined the election. Bishop Galleher was then unanimously elected on the second ballot at a special session of the council held in St. Paul's Church, New Orleans, on November 14, 1879.

A year and two months had gone by since the death of Bishop Wilmer. Now to Bishop Galleher, a gentle-voiced young man of medium height and size, light of hair and complexion, would be entrusted the destiny of the Diocese of Louisiana. Unassuming in manner though he was, he brought to the position a thorough knowledge of the theology of the Church.

Because of his legal training, he saw the Church not only as the Body of Christ, established by our Lord and his Apostles, but also as a civic incorporation which must operate efficiently. As he put it in his first charge, in 1880:

There seems to be no lack of provision in the Church for

the development and maintenance of the religious life of those who are gathered into the fold of the Good Shepherd. It is only when the Body essays to work outward from itself, that it exhibits signs of weakness. It is when the Church, National, Diocesan, or Parochial, would express the power of its unity, that it begins to feel the nerves slack and the vital impulse feeble.

From the beginning of his episcopate he stressed the need for having clear title to the property on which the churches were built. Considering the spiritually motivated energy which went into the construction of these places of worship, the bishop was resolved that they should not be lost, as had been the Church of the Good Shepherd in Plaquemines Parish, among others. A Committee on Security of Church Property was accordingly established, and all vestries were asked to examine at once and to care properly for the legal instruments which proved ownership. For five years the committee pounded home at each council the need for such action. Finally, in 1886, a canon was drawn up establishing the position of chancellor. James McConnell of St. Paul's who had served on the committee was named to the new post. He would continue serving the diocese in this capacity until his death in 1914.

Bishop Galleher's desire to build a strong, closely knit diocese seemed to be blocked by the very powers of nature. Recurrent floods throughout his episcopate cut down on attendance at the spring council meetings. There was no quorum in 1882 in New Orleans. Attempts to meet in other parts of the state were equally unsuccessful. There was no quorum in 1885 at St. James', Baton Rouge, and barely one at the Church of the Epiphany at New Iberia in 1887. It looked to the bishop as if a solution might be the separation of the diocese into two dioceses.

The canon regarding what constituted a quorum had finally to be re-written to make one easier come by. The parishes to be counted in determining the total was changed to include only those which had been represented at council at least once in the past five years.

Another hazard was the chronic shortage of clergy in Louisiana. In 1884 there was one more clergyman available for the field outside of New Orleans than there had been in 1874; but it has always been easier to open missions, occasionally visited by a priest, than to give pastoral supervision to established congregations. The improvements in rail and road transportation that would make more of a peripatetic

priest's time available to scattered congregations still lay ahead. There were 71 parishes and missions in Louisiana in 1884 and only 32 clergymen to minister to them. Seventy years later there would be 94 parishes and missions, but there would be 70 clergymen with time-saving automobiles to bear them to their parishioners. Bishop Galleher knew that his primary job was to provide ministerial oversight to the churches already established.

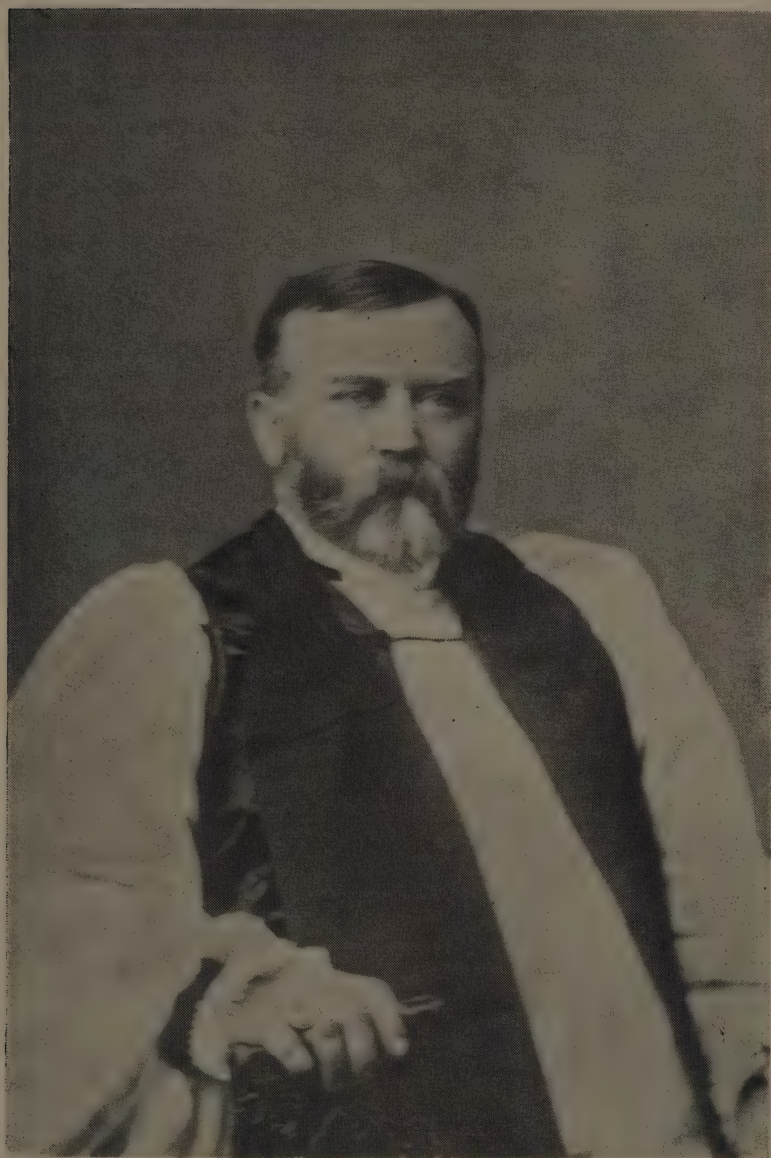
The reason for the shortage of clergy in Louisiana, especially outside of New Orleans, was, said the bishop, twofold: the ministers already employed were so inadequately paid and so unsure of receiving the salaries agreed on that when they were forced to go to other dioceses successors would not come in to take their places; and secondly, the churches were not bringing up young men for the ministry. The vestries replied, as to the former, that the low prices cotton and sugar were bringing made it impossible to collect what had been promised toward the clergymen's pay.

To counteract the shortage, the bishop more than doubled the number of layreaders, from nine to 20. And he looked to the University of the South as the principal source from which might come new recruits for the priesthood. As early as 1882 he went on a tour of the major cities of the South to bespeak endowment of the University; and throughout his episcopate he encouraged the Reverend Dr. Dalzell, a diocesan trustee, in trying to raise the \$500 expected annually of the diocese.

While some new churches were established, the principal aim of diocesan mission activity all through the 1880's was to keep open those already begun. Diocesan missions were the stepchildren of the diocese, Bishop Galleher said. The Protestant Episcopal Association, the sole collecting agency for the diocese, had fund raising for missions not as its first or second purpose but as its third. One of his first suggestions was the creation of what Bishop Polk had wanted before, a strong diocesan mission board. Gradually the composition of such a board was evolved as one of the major achievements of Bishop Galleher's episcopate.

The first board received little financial backing. After reorganization in 1884, more funds were available. Most of this money, like most of the board's membership, came from Trinity Church, New Orleans, which had become the largest church in the diocese.

But diocese-wide interest in missions would not be stimulated by so parochial a board, no matter how excellent its composition.



THE RIGHT REVEREND
JOHN NICHOLAS GALLEHER, S.T.D., D.D.
Bishop of Louisiana, 1880-1891



THE CHILDREN'S HOME, JACKSON AVENUE, NEW ORLEANS

The main building, built in 1885, continued as headquarters until 1940. Management of the home was committed to the Sisters of Bethany.



SISTERS OF BETHANY

Sister Emma (Emma Warren Fitch), *left*, Sister Mary (Mary Louisa Fitch), and Sister Marie (Marie Siebrecht) were the last of the Order. Sister Mary, *center*, was professed in 1884 and became sister superior in 1891, so serving until her death in 1932.

The bishop took matters into his own hands in 1886 and established two convocations of the clergy in those areas needing assistance most: a Western Convocation embracing the territory south of the Red River and west of the Atchafalaya, and the Central, composed of land between those two rivers. The Western Convocation established a mission at Bunkie, St. Barnabas', in 1887.

Finally, in 1888, the diocesan Board of Missions was set up as it was to be constituted for more than 45 years, and was established by canon in 1889. A diocesan Committee on Convocations divided the diocese into four missionary districts, each to be headed by an archdeacon to be named by the bishop. These archdeacons, with elected lay delegates from each convocation, constituted the Board of Missions, of which the president was the bishop. Under the original plan, each convocation named its own secretary-treasurer to collect for its missions. After Bishop Galleher's death, a secretary-treasurer for the Board as a whole took their places. The archdeacons were to promote and supervise missionary activity within their convocations.

The four convocations were delineated as follows:

New Orleans: St. Helena, Livingston, Tangipahoa, Washington, St. Tammany, St. James, St. John Baptist, St. Charles, Jefferson, Orleans, St. Bernard and Plaquemines civil parishes;

Baton Rouge: Pointe Coupee, West Feliciana, East Feliciana, East Baton Rouge, West Baton Rouge, Iberville, Ascension, Assumption, Lafourche, Terrebonne;

Alexandria: Vernon, Rapides, Grant, Avoyelles, St. Landry, Arcadia, Calcasieu, Cameron, Vermilion, Lafayette, St. Martin, Iberia, and St. Mary;

Shreveport: Caddo, Bossier, Webster, Claiborne, Union, Morehouse, West Carroll, East Carroll, Madison, Tensas, Concordia, Catahoula, Franklin, Richland, Caldwell, Ouachita, Winn, Jackson, Lincoln, Bienville, Red River, Natchitoches, De Soto and Sabine.

The original deans of the convocations in 1888 were the Reverend Randolph H. McKim of Trinity, New Orleans; the Reverend William K. Douglas of Grace, St. Francisville, for Baton Rouge; the Reverend Herman Cope Duncan of St. James', for Alexandria; and the Reverend W. T. D. Dalzell of St. Mark's, for Shreveport. A year later the Reverend John W. Moore of Grace, Monroe, took the place of Dr. Dalzell.

The first lay delegates to the Board of Missions were Richard

Rhodes, of the Church of the Annunciation; L. Murray Ferris of St. Mary's, Franklin; Dr. Thomas W. Pugh, Christ Church, Napoleonville; and J. C. Moncure, St. Mark's, Shreveport.

The 1884 board had appointed as its first diocesan missionary the young Reverend E. Wallace Hunter who, as a lay reader at St. John's, New Orleans, had conscientiously helped that struggling parish. In 1888 he was to become rector of St. Anna's, New Orleans, on the death of the Reverend Mr. Girault. In one year alone he was to hold regular services in as many as twelve previously organized parishes and missions, in seven of which he raised salaries for the support of clergymen. "I conceived it to be the object of my work to fill vacant parishes with clergymen," he said, in 1886. It was also to hold together missions that might have been lost to the Church through lack of clerical ministration, such as Christ Church, Port Allen, which had been established in 1877 as a mission of St. James', Baton Rouge.

In Lafayette, which 40 years before had been known as Vermilionville, no stated services had been held in as many years. The old parish of St. Luke's had perished. Mr. Hunter established a new one, St. Michael's.

And, surprisingly, he found time to open new stations, one at Pattersonville to which he came at the request of Mrs. Frank B. Williams and one at Lake Charles. Churches were erected in both towns in that same year, 1886. Two years later he opened Trinity Church Mission at Morgan City and Calvary Mission at Rayne.

Other clergymen served as diocesan missionaries during the decade, and by 1890 ten were receiving assistance from the diocesan Board of Missions, among them a Negro deacon assigned to assist at St. James', Alexandria, with its Negro parishioners. While several other new mission stations were opened, including that at Melville, the 1880's were not a period of missionary advance as much as one of consolidation. But through its new Board of Missions the diocese began to learn that it must give for diocesan missions.

The year Bishop Galleher became bishop only \$721 had been contributed through the diocesan treasurer and the Protestant Episcopal Association for this purpose. Eleven years later almost \$3,000 was collected through the archdeaconries. The instrument through which diocesan missions could be promoted had, to that remarkable extent, proved itself. This was the more significant as aid from the Domestic Committee was down to only \$500 a year.

In New Orleans, after the discontinuation of Christ Church's mis-

sions at the beginning of the decade, the principal diocesan missionary activity was carried out through Trinity Chapel and the church for Negroes.

In February, 1884, Trinity Church turned over Trinity Chapel to the bishop who had saved it while rector of Trinity. The chapel, for more than 35 years, would be in the charge of the clergyman whom the bishop then appointed to serve it under his direction. Christ Church had provided the city missionary earlier. Now the Reverend A. G. Bakewell was in effect a missionary to the city as a whole, although his official title was priest in charge of Trinity Chapel. For several years his salary came primarily from the "bishop's purse," contributed by the parishes at the time of the bishop's annual visitation. Later he was to be the archdeaconry's missionary.

His report of 1891 is characteristic of those he was to turn in year after year:

Of the 63 baptisms reported, 39 had no known or unknown relations to any Church in the city. . . . Of the 49 burials reported, 38 had no connection with the Church in this city. . . . Besides the above ministrations some 50 to 60 private Holy Communions have been given to dying and infirm persons, three of whom were dying and penitent Magdalens, at their shameful abodes.

No wonder "Daddy" Bakewell came to be one of the best loved clergymen in the city. He was also one of the most colorful.

He had been born in Louisville in 1822 and as a child of six he had helped his uncle, Captain Benjamin Page, U. S. N., in mission work among river men in Cincinnati. He accompanied his aunt's husband, the noted naturalist John James Audubon, to England where he was educated. Returning at the age of 19, he entered the mercantile business and became a partner in a well-known New Orleans firm. He wanted to enter the ministry but was opposed by his guardian. As a layman, therefore, he worked in old Christ Church, visiting in the prisons and hospitals. He joined the 5th Company, Washington Artillery, when the call for reinforcements came after the fall of Fort Donelson, and served as orderly sergeant until his discharge for broken health after the battle of Shiloh.

After his discharge Mr. Bakewell was ordained deacon by Bishop Wilmer of Alabama and appointed chaplain to Mississippi troops. He was taken prisoner at the fall of Vicksburg. Following his exchange

he was ordained to the priesthood by Bishop Richard Hooker Wilmer. His first charge was Mt. Olivet, New Orleans, and then for eleven years he was rector of Grace, St. Francisville, until his poor health forced him to resign. It was after his recuperation that the bishop placed him in charge of Trinity Chapel.

This erect and righteous man was to live 98 years in the service of his Master. He came to be known to all kinds and conditions of men throughout the city. Boarding a street car he was known to say, "Conductor, I have no money for fare. I have given all I have to the poor." And the carman, looking at his collar, would smile and let him ride. "That's all right, Father, we know what you do."

The Negro church which had been founded by Bishop Wilmer as St. Philip's ran into financial problems not of its own making. The cost of the church property had been high. To cover its indebtedness of \$3,500, the treasurer of the Protestant Episcopal Association pledged \$8,800 of the stock belonging to the Fund for the Support of the Episcopate. Although a number of mission-minded members of the diocese took pews in the church to help with its finances the young parish was unable to pay its debts. To protect the Protestant Episcopal Association's funds the church building had to be sold. The congregation continued to meet at the home of the rector, the Revend Dr. C. H. Thompson, at 362 1/2 Baronne, for a year and a half when the decision was taken to reestablish the mission farther uptown. Since an entirely new group of worshippers would be attracted to a church at the new location, the name of the mission was changed to St. Luke's, under which name the Negro church in New Orleans was finally permanently established. In 1887 the congregation bought lots at Carondelet and Fourth Streets with a small two story house which could be used as a rectory and shortly after began construction of a church.

The troubles through which St. Philip's had passed had focused the attention of the diocese on that mission. The Committee on the State of the Church tried to analyze why the Church had had so little success in its work with Negroes when some denominations were developing large congregations. The principal reason for the apparent success of others was that while the Church reached out to all people, preaching only the Gospel of the Lord Christ, ministers and lay helpers of other religious bodies could point to immediate practical benefits they had obtained for the Negroes.

But, said the Reverend Dr. McKim of Trinity, the Church must not

be discouraged. Every parish should establish Sunday Schools for Negroes under white teachers. That winter of 1887 Trinity itself started a Sunday School at Philip and Liberty Streets in a heavily populated Negro neighborhood, which could be a feeder for St. Luke's. Within two months it had 26 teachers and 150 children in attendance. The following fall the Reverend Mr. Waters of St. Paul's opened such a school near the Poydras Market with an attendance shortly of over 100. Bishop Galleher asked Christ Church to take over management of St. Luke's own Sunday School in 1888.

Outside of New Orleans, St. James', Alexandria, had had such a Sunday School for over sixteen years; the Reverend William K. Douglas started one for Grace, St. Francisville, in a nearby Negro Baptist Church; and laymen and laywomen here and there—at Leconte, at North Bend—held classes on their plantations.

At Laurel Hill, a layman, Frank Evans had established the Chapel of the Incarnation during Bishop Wilmer's last days. When he left to become a priest, the members of the congregation drifted away, and those who remained faithful to the Church attended services at St. John's. Efforts to revive the church in 1889 proved fruitless. The occasional visit of a missionary could not hold the mission together.

During this decade of overflows and agricultural depression, the Louisiana Lottery was a constant source of help to churches and charitable institutions. Improvements at the Children's Home during this period were in large measure due to substantial donations from those connected with the Lottery. In 1885 the main building was erected at a cost of some \$20,000, and a Ladies' Aid Society was formed to purchase adjoining lots owned by the Society for the Relief of Destitute Orphan Boys. Thus the children were assured of adequate quarters and a large and shady playground, the principal feature of which was a magnificent live oak tree, promptly named "the Galleher oak."

Despite the help the Lottery had given many good causes, the council of 1891 passed a resolution condemning

a reckless spirit of uncertain venture which seems to have demoralized the minds of our people. . . . Regular stipends, which might well be sufficient for daily living, are squandered in gambling and lotteries, the delusive hope of bringing wealth through the fluctuations of the markets or the upturning of a lucky number in lotteries and games of chance. . . . Against this foe to spiritual peace and prosperity, it becomes our clergy, by counsel and preaching, and all true Christian men, by righteous example, firmly to protest.

Without a doubt the greatest missionary date in the history of the diocese occurred in November, 1886. It was then that the Louisiana branch of the Woman's Auxiliary to the Board of Missions of the General Church was organized. This meeting was held in the vestry room of Trinity Church, New Orleans. Not twelve persons attended. Among them were Mrs. W. G. Coyle of St. Paul's, Mrs. Tobias G. Richardson of Christ Church, the Reverend Mr. Waters of St. Paul's and the Reverend Dr. McKim of Trinity.

How they happened to come together was recalled by Mrs. Richardson at the 20th annual convention of the Louisiana branch.

She and her husband, the dean of the medical school of Tulane University, had been in Denver during the summer. Returning home by way of Chicago, they arrived there as General Convention was in session. Mrs. Richardson attended the sessions of the "Woman's Missionary Society," and saw a good deal of Miss Julia Emery, the general secretary of the Woman's Auxiliary to the Board of Missions, and of Miss Emery's sister, Mrs. A. T. Twing.

Mrs. Twing reminded Mrs. Richardson of our Lord's great missionary command and:

She spoke of why women should obey Christ's command; that a woman was last at the Cross, and first at the Sepulchre. It was Mary Magdalene who had carried our risen Saviour's message to His disciples, and in so many ways now, women could carry His message into Missionary fields.

Fifteen years before, the General Convention had authorized the establishment of the Woman's Auxiliary to the Board of Missions. But few people in Louisiana knew of the organization though it was active in 44 dioceses and missionary districts. Its aims were entirely missionary in scope. Mrs. Richardson promised that she would do what she could to get the diocesan women organized in Louisiana.

Let us hear, in her own words, what happened:

As Christ Church was then without a rector (dear Dr. Drysdale having left us for the Life Beyond), there was no one there to lead us women. Dr. Drysdale had often told us that no Church ever could, or would prosper unless there was a Missionary Spirit in the hearts of the people.

Feeling that he spoke truly, I, at length, told Mrs. Coyle (of St. Paul's Church, New Orleans) of the work that Mrs. Twing wished us to start. She thought that Dr. McKim of Trinity Church, might help us. Mrs. Coyle went to him, and

he said we must make a start and that he would speak to Bishop Galleher.

So it was that the small band met at Trinity.

Then, according to the first annual report written a year later, in November, 1887:

... letters were written to thirteen of the clergy of the diocese asking for the name of one lady in each parish with whom the secretary could correspond on the subject of the formation of parochial branches. Answers were received from eleven. Fifteen letters were written to the ladies designated by the clergy, answers were received from six.

Mrs. Coyle invited Miss Emery to address the organizational meeting. She accepted, visiting in Mrs. Coyle's home during her stay.

At the December 3 meeting, also held at Trinity Church, the Board of Managers was formed with the following officers: president, Mrs. T. G. Richardson, Christ Church, New Orleans; vice-president, Mrs. David Hughes, St. Anna's Church, New Orleans; treasurer, Miss Estelle Rountree, Trinity Church, New Orleans; corresponding secretary, Mrs. W. G. Coyle, St. Paul's Church, New Orleans; recording secretary, Mrs. F. T. Nicholls, Church of the Annunciation, New Orleans.

The delegates were Mrs. Florian Schaffter, Christ Church, Mrs. Joseph Jones, St. Paul's, Mrs. Newton Buckner, Trinity, all of New Orleans; Mrs. James Philson, St. Stephen's, Williamsport; Mrs. J. L. McIntosh, Christ Church, Bastrop; Miss Eliza Harrison, Church of the Redeemer, Oak Ridge; Miss Elizabeth N. Douglas, Grace Church, St. Francisville; and Mrs. H. C. Mooney, Grace Church, Hammond.

Among the few in the diocese who had earlier known of the Woman's Auxiliary were the women of Grace Church, St. Francisville. Almost a year prior to the formation of the diocesan branch Miss Douglas, daughter of the Reverend William K. Douglas, had organized a parochial branch in St. Francisville in February. She had worked with Miss Emery and knew of the Auxiliary's goals. Thus the Grace Church branch in the second oldest parish in the diocese is the oldest parochial branch of the Woman's Auxiliary.

The first branch to be organized outside of New Orleans after the diocesan branch was perfected was at Williamsport, where, on February 23, 1887, Mrs. Philson, wife of the rector of St. Stephen's, established it.

In the first year, the Auxiliary confined itself entirely to aiding diocesan missions. However, the children's branch, the Dorcas Society, became interested in the work among the Indians through Miss Sybil Carter of the General Board. More than 100 garments were made and sent in the first four months to the White Earth Reservation in Minnesota for an Indian school. Sewing by the adult branches went into boxes for the Children's Home. These boxes, for the Home and the diocesan missionary, included not only clothing but groceries as well. During the Auxiliary's first year, the total value of cash and contributions taken in was more than \$1,300, only \$1,000 less than was reported by the diocese as a whole for missions the year before. The Woman's Auxiliary was well on its way in the diocese.

By its third birthday, the Woman's Auxiliary had membership of 620 in sixteen branches. Still a small organization financed by 25 cents a year in dues, the diocesan Auxiliary undertook that November an audacious project, encouraged by the presence of Miss Emery, who was visiting this time in Mrs. Richardson's home. The Louisiana Auxiliary would support a woman missionary in Japan.

Missions-minded St. Paul's had already undertaken to pay a great part of her salary. But it was too big an undertaking for one parish alone. The diocesan Woman's Auxiliary would continue the brave work.

The missionary was Miss Georgiana Suthon of St. Paul's, the first woman missionary to go from the Diocese of Louisiana to a foreign field. She was to remain in Japan for over 35 years before returning to Louisiana and semi-retirement at Houma; helping there in St. Matthew's missions until her life's end. While in Japan, a young man named Sugai would come under her influence, go to a seminary, and become Presiding Bishop of the Japanese Church.

Other missionaries were to go as Miss Suthon first went, as deaconesses, trained nurses, lay teachers. So was the light which burned in Louisiana transmitted to other lands, passed on by the women of Louisiana.

Three months after this momentous decision was taken, the Woman's Auxiliary formed a Junior Auxiliary to expand the mission interests of young women and girls in the Sunday Schools. Its first meeting was held, like that of the parent organization, at Trinity. The Executive Board had chosen the officers for the new group: Miss Cora R. Pritchard, president; Miss Carrie Henderson, vice-president; Miss Mamie Coyle, corresponding secretary; Miss Josephine Hornor, re-

cording secretary, and Mrs. M. B. Hart, treasurer. Miss Pritchard was to keep the presidency until 1911.

Mrs. Richardson was to guide the Louisiana Auxiliary in its development for 22 years, not relinquishing the presidency until 1908 when increasing deafness made it impossible for her to continue. Many are those living today who remember her as a short, moon-faced woman with a beneficent smile, a large tortoise shell hearing trumpet, and a gold-topped cane with which she rapped for attention. She, like the British Queen Mother Mary in a later time, would wear the same hat from year to year, recovered as needed. Clothes were not important to her and one time she scandalized the worshippers at St. Paul's by asking another woman, across the aisle, rather loudly, before services began, what she had paid for her dress, adding that if she spent less on clothes she would have more for missions.

The other woman replied: "Not that it's any business of yours, Ida Richardson, but it cost only 30 cents a yard and I made it myself!"

But Mrs. Richardson had already removed the trumpet from her ear so she could not hear the reply.

In 1895 she transferred from Christ Church Cathedral to St. Paul's finding in Dr. Waters a man as attached to foreign missions as she. However, she made the change from the church she had loved because of the increased ceremonial Dean Paradise tried to introduce.

Mrs. Richardson was a "character;" but, she also had character, vision, ability, and willingness to devote her heart, soul, mind and substance to the principles of Christianity.

The parochial Auxiliary at St. Luke's was close to her heart and through her maid, a communicant of the parish, and directly, she helped St. Luke's repeatedly. In 1901 she was to take her maid with her to San Francisco, not as her servant but to attend the Triennial and bring home to St. Luke's a spiritual quickening. In giving the New Orleans press the names of the delegates she included that of St. Luke's representative, the first colored woman from Louisiana to attend the Triennial, listing her with the courtesy title as she had the other delegates: Miss Evalina Farrow.

Mrs. Richardson was to leave her mark on Louisiana in many ways. Would that it could be happily forgot that it was from the pool in her front yard at Second and Prytania that the first beautiful purple Japanese water hyacinths escaped into the waterways of the state where they have been an impediment to navigation ever since.

For her contributions to Tulane University in memory of her hus-

band and her interest in many charities she was awarded the *Times-Picayune* loving cup for community service in 1907, the second woman thus honored. Miss Eleanor McMain, of Trinity Church, was the first, for her work at Kingsley House.

And it was Mrs. Richardson who arranged the first appointment of President William Preston Johnston of Tulane University with her friend, Mrs. Warren Newcomb, in New York City in 1886, suggesting that Mrs. Newcomb might wish to establish a college for women in connection with the university.

While Tulane University and Newcomb College are in no wise Church institutions, Episcopalians are closely connected with their history. In this, as in so many cases, men and women nourished by the Church carried out its sacramental work through the wide influence of their lives.

When Paul Tulane, a Presbyterian, decided on his plan to give funds for education to the University of Louisiana, it was to his friend, Dr. Richardson, he wrote in 1881. Colonel Johnston of St. James', Baton Rouge, came to the newly re-named Tulane University as its first president in 1884.

And it was in memory of Harriott Sophie Newcomb that Newcomb College was endowed. This fifteen year old girl would have inherited the Warren Newcomb fortune from her widowed mother but died on December 16, 1870, of diphtheria at the family's home in New York. Sophie had not been confirmed as her pastor, the Reverend Dr. Hawks, did not yet wish her to be.

Mrs. Newcomb's only requests to the Tulane Board were that services be held twice a year in memory of her daughter and that candles burn at these services.

The first president of Newcomb was Brandt Van Blarcom Dixon, also an Episcopalian, who was brought from St. Louis and who established the policies for the college which would become a major institution of higher learning for women in the South.

Early in the year of the founding of the Louisiana branch of the Woman's Auxiliary and Newcomb College, the thought, prayer and action of a Louisiana layman, another unusual person, was to help lead the Episcopal Church and the Anglican Communion throughout the world to a position of leadership in the Christendom-wide effort toward unity.

The expansion of missionary activity pointed up the folly of com-

petition between sects in the foreign field. At home the multiplication of little churches in rural communities that could ill afford to support one church resulted all too obviously in slow death for nearly all. Perhaps it was the more appropriate that from a member of a rural church should come a proposition that could affect the domestic country churches most of all.

But it was only secondarily along these lines that J. Burruss McGehee was thinking. To him it was a tragedy that the Church was not one, as the Lord had said it should be. He believed that the sin of schism is one of the greatest of all, and that specific steps should be taken to make the Body one in unity of the Spirit.

With Mr. McGehee of Woodlawn Plantation at Laurel Hill near St. Francisville thought usually led to action. In the 1870's he had come to the conclusion that it was economic suicide for the South to have all its eggs in the one basket of cotton. He worried about what a little worm called the boll weevil could do. In 1878, long before anyone else in the area was doing anything about it, he converted his plantation from cotton to a balanced program of livestock, hay and grain. He studied the value of lespedeza and for his pioneering in this pasture grass he is known as the "father of lespedeza."

Mr. McGehee was a devout man. As senior warden of St. John's at Laurel Hill from the time of the parish's organization in 1873 until his death in 1913 he was always active in the local affairs of his parish. The Sunday School this lay reader conducted at St. John's was a model for the diocese.

During forty years as delegate to the council he became one of the diocese's foremost authorities on its canon law. And, in time, he was to be one of its most picturesque members. A description of him by his rector, the Reverend Louis Tucker of St. Francisville, tells of his appearance as he attended a meeting of the council near the turn of the century, garbed in golf knickers and puttees with a skull cap on his head and with a flowing beard beneath it. In his valise he carried "one box of good cigars, one navy revolver (loaded), one quart bottle of whiskey (sealed), one clean shirt, one cotton night shirt, some underwear and a clean pair of socks."

Throughout the Church in the United States people had been reading and thinking about the problem of unity. By 1886 Mr. McGehee was ready to act. He prepared a circular he had printed at his own expense which he sent out to all the clergy of the diocese, suggesting that the Diocese of Louisiana memorialize the General Con-

vention to move decisively toward unity. When his resolution was presented to the Diocesan Council that year at St. Paul's, New Orleans, it had already been studied by the clergy and it was to a committee of five of them that the bishop turned it over for action.

In Mr. McGehee's resolution are implicit all the points later to be found in the Lambeth Quadrilateral, the greatest theological statement by the Anglican Communion in 300 years.

However, while this is so, Mr. McGehee primarily urged the Episcopal Church to extend to ministers of other denominations, "sound in the faith," "the divine depositum" of Episcopal ordination.

The committee of five turned down the resolution. The majority of its members feared it put too much emphasis on the one point.

Prolonged debate followed on the floor of the council.

Then, the Reverend Herman Cope Duncan submitted amendments to the McGehee memorial, the principal one being that the General Convention instruct its Commission on Ecclesiastical Relations "to abandon the passive policy heretofore followed" and to begin an aggressive campaign toward unity—rather than specifically offer Episcopal ordination to ministers of other denominations.

The amended McGehee resolution was passed. The memorial was forwarded from the Diocese of Louisiana to General Convention that fall. Here four other dioceses presented memorials on the same subject. A commission of five bishops was named to study them all and prepare one statement based on the five. Bishop Galleher was appointed to this committee. The resolution they prepared was accepted and the Presiding Bishop of the Church in the United States took the memorial to the Pan-Anglican Conference at Lambeth Palace in 1888. And from Lambeth Palace was issued the statement which is still the basis on which the Anglican Communion seeks unity with all other bodies.

The Lambeth Quadrilateral states that unity must be based on common acceptance of four principles: that the Scriptures contain all things necessary to salvation; that the Apostolic Creeds are a sufficient statement of faith; that the two great sacraments of Baptism and the Lord's Supper are necessary to salvation; and that some form of the historic episcopate is a necessary method of Church government.

What a Louisiana farmer achieved points up the overwhelming importance of what each individual can do. The whole history of the world—and of the Church—can be altered for the good by one man possessed of the Holy Spirit.

Another expression of the Church's increased interest in unity was a closer examination and desire for definition of the Episcopal Church's own position. This led the Virginia Church, especially, to press for a change of name. The subject was to be considered at General Convention in 1889. But the Louisiana diocese, fearing that such discussion might lead to divisions within the Episcopal Church, voted with other dioceses that legislation on the subject at that time would be inadvisable and unnecessary. The bishop told the council:

We have already the substance of that which is desired by those who advocate the change. Our common speech names [us], almost always, the "Church," without cumbrous prefix, "Protestant Episcopal." We are known generally, as "Churchmen," a title as old as Irenaeus, and not as "Protestants" or "Episcopalians"; and, gradually, it is dawning on the knowledge of this land, that we are here as the "Western Catholic" Church, with primitive creed, sacraments and ministry; with Apostolic descent and Apostolic aims; and with all the catholicity of near nineteen centuries of Christian history, bred into the very fibre of our being.

In the spring before the Lambeth Conference of 1888 the Louisiana diocese, from which had come one of the memorials on unity, observed its 50th anniversary at its annual council meeting, appropriately held at Christ Church, New Orleans, in April.

Bishop Polk's daughters entertained the delegates at a reception the first night of the council.

Then, on the morning of Saturday, April 28, the commemorative service was held at Christ Church. The bishop was celebrant of the Holy Eucharist. The Reverend Dr. Goodrich, the oldest clergyman in canonical connection with the diocese, was Epistoler; the Reverend Mr. Girault, the oldest survivor of those ordained by Bishop Polk, was Gospeler. There officiated also the Reverend Dr. C. S. Hedges, a seminary classmate of Bishop Polk's, and the Reverend Mr. Sessums, rector of the Mother Parish. Mr. Girault preached the memorial service.

That night, after Evening Prayer, the Reverend Dr. Douglas told personal reminiscences and the Reverend Mr. Duncan read a portion of the memorial volume he had prepared for publication in this semi-centennial year. This volume, "The Diocese of Louisiana: Some of Its History, 1838-1888. Also, some of the History of its Parishes and Missions, 1805-1888," containing 268 pages and an index, was an extremely thorough presentation of the parochial and mission history,

town by town and year by year, dating from the first services held in each of the places in which the Church had ever held a service. There was a short sketch of each of the three bishops' episcopates and of the diocese's canonical, financial, and institutional development. It included, too, a list of all clergymen in the order in which they had become affiliated with the diocese and their charges until their departure from it. In the preparation of the volume, Mr. Duncan was immeasurably aided by the fact that reports to diocesan councils in the first 50 years included informal statements of what had been occurring, in addition to the statistics vital to the record.

This history remains as the principal monument to the anniversary celebration.

Another semi-centennial goal, which was announced but never consummated, was the raising of funds for endowment of a professorship at Sewanee in memory of Bishop Polk.

The most impressive fact at the celebration was notification that the final payment had been made on a home for the Bishop of Louisiana by a committee of women, who, for four years, had been raising the \$13,500 required. The committee was composed of Mrs. J. L. Harris, Mrs. J. H. Oglesby, Mrs. Paul Leeds and Mrs. Newton Buckner. The episcopal residence faced Carondelet Street at the upper lake corner of Carondelet and Washington. It was built of brick with wrought iron trimmed galleries in the architectural style characteristic of the Garden District.

A see house had been assured. But the diocese was still without an office, and Bishop Polk's library and the accumulation of Louisiana diocesan journals had no permanent lodgement. The bishop's home became his office and for a while the books which had been moved from Christ Church when the Canal Street church was torn down found a resting place in the vestry room at Trinity, then on shelves built in the crypt there, and finally in an outbuilding at the new see house.

It was at this council, as we have seen, that the diocese was divided into convocations and an effective board of missions established.

Equally businesslike was the change in the formula of assessment for convention costs, made at the 1890 council. The earlier canon had required consideration of three factors: the number of communicants in the parish; its current income; and the value of its permanent property. As many congregations had inherited churches which they would be unable to replace, the new formula omitted reference

to value of the property. Instead the amount spent by the parish on its own internal operation in relation to the total amount spent by all parishes in the diocese for these purposes became a factor by which it was decided how much the parish could afford to pay. The total costs of the convention, plus ten percent for shrinkage, were divided by the total number of communicants. The assessment against each parish was then set at the amount expected of the total number of its communicants adjusted to their ability to pay as represented in the parish's internal expenses. The norm of assessment for each communicant in the diocese in 1890 was \$1.02.

In 1889, special days for collections for theological education at Sewanee, the Children's Home, diocesan missions and general missions were instituted.

Within the Diocese of Louisiana the American Church had representatives of its many commissions and committees. The Commission on Christian Unity was represented in 1890 by the Reverend Mr. Duncan; the Commission on Colored Work by Harry McCall; the Missionary Council by the Reverend William K. Douglas; the Church Building Fund Commission by the Reverend William A. Snively and James McConnell; the Church University Board of Regents by William Preston Johnston. The diocesan secretaries of General societies were: the Reverend H. H. Waters for the Board of Missions and the Commission for Promotion of Christianity among the Jews; Mr. Duncan for the Free and Open Church; the Reverend Mr. Hunter for Church Unity; and Mr. Duncan and J. Z. Spearing for the Joint Committee on Uniform Sunday School Instruction. A manifest interest in the Church's many interrelated activities had developed.

Within the diocese there was an increase of 53 percent in the number of communicants during Bishop Galleher's episcopate. By the spring of 1891, when he was forced to give up all active work as bishop, there was one communicant to every 241 persons in the state and he had ordained five men to the diaconate and ten to the priesthood. Considering the strong impact of Darwin on thinking men and the general skepticism of the age, it was a good record.

While the American flag drooped at half mast atop the New Orleans City Hall high above the body of the man who had once defied it, Bishop Galleher on December 11, 1889, conducted the last rites for Jefferson Davis, the only president of the short-lived and war-despoiled Confederate States of America.

Lafayette Square and the streets around it were packed with mourning throngs. On the broad marble portico of the Greek Revival building, at the head of the granite stairs, the robed Episcopal clergy of the city and President Davis' own bishop, Bishop Thompson of Mississippi, grouped around the catafalque when it was moved, at noon, from the council chamber. As the bier came into view the bell of the First Presbyterian Church across the square began to toll in requiem, continuing throughout the service. Distant cannon echoed in martial farewell to the West Pointer who, before he had led the seceding states, had been a hero of the Mexican War and Secretary of War under President Pierce.

The silent crowds were not so conscious of the tolling of the bell as all ears strained to hear the ritual of the Church and the short address by Bishop Galleher. But when the bier was carried down the steps by the white headed pallbearers between the uniformed ranks of the Louisiana Artillerymen, the sound became all-pervading.

The six miles long procession moved out to Metairie Cemetery where the body of Jefferson Davis was placed in the tomb of the Army Northern Virginia, while the boys' choir of St. Paul's Church sang of life eternal.

These rites for the dead leader were a public tribute as moving, though in a somberly different fashion, as were those that had been held 74 years before at the Roman Catholic St. Louis Cathedral on the old Place d'Armes when Andrew Jackson had participated there in the service of thanksgiving for deliverance from the enemy.



MRS. T. G. RICHARDSON

First president of the Woman's Auxiliary of the Diocese of Louisiana, 1886-1908, and sponsor and promoter of many good causes, including the Gaudet Home.



MRS. WARREN NEWCOMB

Churchwoman who in 1886 gave funds to establish a college in memory of her daughter, H. Sophie Newcomb. *From a painting owned by Tulane University.*



J. BURRUSS McGEHEE

Senior warden of St. John's Church, Laurel Hill. His memorial of 1886 contributed to the Lambeth Quadrilateral.



INTERIOR OF CHRIST CHURCH

As it would look in 1954



MRS. JOSEPH LEWIS HARRIS

Donor of the chapel in memory of her husband, of the rectory which became the See House, and of a home for the deans.



THE REVEREND
DAVIS SESSUMS, D.D.

In the hood of the doctorate conferred on him in 1891 by the University of the South.

CHAPTER XVI

FROM PARISH CHURCH TO CATHEDRAL (Christ Church, 1887-1892)

Within the five years from 1887 to 1892, Christ Church was to have attained many of those attributes which distinguish it today; the beautiful Gothic church and the chapel by its side; the two buildings which would serve as see house and deanery; and the status of pro-cathedral for the Diocese of Louisiana.

Much of this arose from the dream of one man, the Reverend Davis Sessums, and the beneficence of one woman, Mrs. J. L. Harris.

On March 6, 1887, a little more than a month before the congregation was to move into the fourth Christ Church building, Mr. Sessums became rector of the parish.

The son of a successful and socially prominent cotton merchant, Davis Sessums was born in Houston, Texas, in 1859. By the time he was 19 he had been graduated from the University of the South with high honors and had received a master of arts degree there. While he was studying law at the University of Virginia, the ministry called him and he returned to Sewanee to study theology. Having completed the course, he became for a brief period headmaster of the grammar school. On February 5, 1882, he was ordained a deacon in Christ Church, Houston, and was ordained priest on August 13 of the same year in St. Augustine's Chapel at Sewanee by the Right Reverend Alexander Gregg who had ordained him deacon. He was placed in charge of Grace Church, Galveston, until 1883 when he was called to the great preaching station, Calvary Church, Memphis. On Christ Church's urgent second invitation, he came to New Orleans.

Of him, Gustaf R. Westfeldt, then vestryman and later senior warden and secretary of the Standing Committee of the diocese, wrote that he was "beautiful, eloquent, young and unmarried. . . . Everybody takes to Sessums, and marvels at him. . . . He has gotten hold of the people and is making them weep."

Plans were already underway for the first service in the new church,

to be held on Easter Day, April 10, 1887, a month after Mr. Sessums succeeded to the rectorship.

Pew Number 54 in the new church was allotted to Mrs. James Grimshaw, as it had been in the old church on Canal Street. Another was reserved for Mrs. Howell, the daughter of the beloved Dr. Leacock. Mr. Drysdale's family was not forgotten. Memories of the past also were brightened by the large memorial window in the south transept placed by Mrs. Richardson in memory of her mother and her brother, Cuthbert Harrison Slocomb. It was made to match, in size, the memorial windows to Dr. Hull, Bishop Polk and Bishop Wilmer, moved from the old church to the north transept.

The Ladies' Aid Society presented a complete set of altar and chancel books for the new church.

But still, the church plan had not been completed. The foundations for the chapel had been poured when those for the church had been laid. Bare and waiting they stood as a reminder of something that remained to be done. They were a challenge to the new, young rector. The chapel was needed as a Sunday School room. The parish could not properly prepare its children without adequate facilities. The children could gather at Calvary for Sunday study, for the time being; but the congregation would, on its first day in its new home, ask for contributions to complete the plant.

Mr. Sessums scanned all old registers and records of the church for the names of communicants. He gave the vestrymen the names so that each might be personally called upon. A printed solicitation was put in the pews at Calvary. God willing, and the congregation doing its part, the new chapel would be assured on Easter Day.

On Easter morning, the old bell in the new building summoned the congregation to its new home. Bishop Galleher officiated and 16 persons were confirmed.

During the months at Calvary, Mr. Schaffter had drilled his choir well. On Easter their voices rose in paean to the Risen Lord and in celebration of the joyful birthday of a new life for the church. Handel's *Hallelujah Chorus*, Schaffter's *Christ Our Passover* and *Te Deum*, two hymns and an Easter anthem adapted from Hayden filled the church with joyful sound. Among those who sang that day were Miss Lalonte DeGruy, Mrs. Gilbertson, Miss Lila Moore, Mrs. William Sumner, and Miss Jessie Cunningham, sopranos; Miss Anne Seawell, Mrs. Sagendorph, Miss Sarah Wolfe, Mrs. Munger, and Mrs.

Westfeldt, altos; M. Solomon and Vic Despommier, tenors; William W. Summer and G. R. Westfeldt, baritones; and F. Bartlett, bass.

That afternoon the children of the parish had their celebration, and later that evening a choir of entirely male voices sang the chants at Evening Prayer.

The special offering had been taken, the first of the special Easter offerings that would be asked annually for many years to come. Would it be enough to build the chapel?

The vestrymen counted the money. There was \$2,225 and a diamond ring.

It was not enough.

With the joy of being in the new building was mixed this disappointment. In addition, the old burden of debt from which the parish had thought it would be free returned to sadden the heart and dull the enthusiasm.

During the two years between the decision to sell the old building and moving into the new, costs above income had piled up an \$11,000 deficit. While the new church had cost no more than the old had been sold for, the Finance Committee had to report that \$8,650 of building money had had to be paid on old debts. Thomas C. Hernon, the Finance chairman, recommended that a mortgage of \$25,000 be put on the church property to pay off the indebtedness and build the chapel. There was nothing else to do. In February the parishioners voted aye, though they knew that debt meant that their church could not be consecrated.

The nest egg which was to have gone for the chapel was dissipated on current expenses. The dream seemed ever to recede.

But, as a good omen, in recognition of the fact that the Diocese of Louisiana had been organized in Christ Church 50 years before, and had not met with Christ Church as host parish for seven years, the 50th annual council met that April in the year-old edifice.

It was a good day in the history of the diocese and of the parish from which it had blossomed, a day to encourage the heart of the young man who had come to the parish as rector.

In June, 1888, Joseph L. Harris, vestryman for many years, died suddenly of a stroke. His widow, Elizabeth A. F. Harris, told Mr. Sessums that she wanted to give the much needed chapel to Christ Church in his memory. So she did. It was consecrated on June 6, 1889, Mr. Harris' birthday and also the first anniversary of his death. Thus the chapel, built after the church, was consecrated before it.

In making the gift, the grieving widow asked only that it be forever kept free of debt and that a service should be held there each June 6 that "prayers might be made to God for consideration of the sorrows of His servants and the peace which comes from His revelations of life and love."

In the chapel building was the 27 by 96 foot chapel proper, and behind it the Sunday School room, 27 feet square. To the rear of this class room was the library and the guild room. The exterior was a compromise between the original plan by Valk, suggestions by Mrs. Harris, and details by the builders, Sully and Toledano. The exterior was made to conform as closely as possible to the feeling of the church building itself. The inside finish was entirely of Southern woods, and a noticeable feature was the stained glass windows. The main Gothic window at the front and the rose window in the rear were of Belgian mosaic, the first in the South. In the center of the rose window was a cross of pearly whiteness. In other windows the central theme was some plant or flower especially connected with the Bible.

No sooner was the chapel completed than Mrs. Harris bought from James G. Gasquet the land on St. Charles Avenue just above the chapel so that a rectory could be built there. She also had the church walls frescoed by the artist who had painted the chapel walls.

Exciting events were happening every day. On April 30, 1889, special services were held in Christ Church commemorating the 100th anniversary of the inauguration of George Washington. Bishop Galleher had suggested to the General Convention that all Episcopal churches throughout the land should recognize the day with appropriate ceremonies. Had not President Washington, his cabinet and all dignitaries crossed Wall Street after the administration of the oath of office to attend in St. Paul's divine services conducted by the Right Reverend Samuel Provoost, first Bishop of New York? Many churches in America followed Bishop Galleher's suggestion and the American Church Press printed the special order of service for their use on that day. Christ Church was thronged for the memorial service. The first seven rows were reserved for government officials. Fourteen clergymen took part, including Dr. C. H. Thompson, the Negro priest in charge at St. Luke's.

Unfortunately, the generosity of one donor was proving a discouragement to the many. The young rector aimed to put the parish on a sounder financial basis. Innovations were tried. The fiscal year was

changed in 1889 from the Easter-to-Easter period to January 1–December 31. But, despite this change, and the prosperous condition of the city, the only money given toward retirement of the debt was \$1,000 raised by the young women of the Guild. The Easter offering that year went for operating expenses, and at the end of the first year in the new church the parish was short \$2,000 on running expenses.

Mr. Sessums had enthusiasm and energy. But he felt that the men of the parish were not supporting him. In January and February, 1890, the vestry was unable to meet for lack of a quorum. He sent the members a stern letter, pointing out that no matter how busy they were there would have to be a personal solicitation. Vestrymen, he said, should head the list in giving, not because they should do more than others but because their interest should prompt them to give. Financing, he said, was up to the vestry, and should not be his responsibility. The meetings of the vestry were regularly scheduled; there should always be a quorum when the vestrymen were in the city.

"A minister can suffer no discouragement greater than the gaps and failures of the no quorum experience," he said.

The vestrymen had been so disinterested as not to attend services. Mr. Sessums requested "the help of their presence at the Sunday services—one at least, both if possible. If you come, others will."

Finally, the vestry should use its influence to induce friends to come into the parish and take pews—"to make a real business of seeking and asking them." The various committees should report on their activities.

Mrs. Harris, he continued, would like to know if the vestry would be able to figure a way to meet the debt interest so current expense money would not have to be used for that purpose. He said that while she had not made this a condition of her gift of lots for a rectory, he thought it would be gracious if the parish would at least pay its own interest costs.

The chastened vestrymen replied that they thought it best to go after a big Easter offering rather than try to raise money for the deficit now; they would do all they could about getting new people, but they thought the rector could do more about that than they could; they would attend meetings and go to church; and they would try to raise money for the church debt.

Mrs. Harris then communicated her plan to the vestry. Rather than contribute to the raising of the debt, as she did not want to retard the parish's sense of responsibility, and also because a rector

needs a rectory as a center for "parochial and personal influence," she would now build the parish a rectory. She hoped it could be kept free of encumbrance.

The women's guild again rallied and raised another \$1,000 in time for Easter. By Easter, 1891, they had contributed a total of \$3,000. But the men did not reduce the debt.

On December 8, 1890, the rectory had been presented to the vestry. Charles S. Pitcher read the letter of presentation on behalf of his sister. The rectory, she wrote, completes "this noble pile of buildings." The senior warden, W. W. Howe, accepted the gift and the rector read the 15th and 65th psalms and appropriate prayers to close the simple ceremony.

The rectory was completed just in time. On Thursday, December 18, Mr. Sessums was married to Miss Alice Galleher, 17 year old daughter of the bishop. This wedding attracted much interest throughout Louisiana, uniting, as it did, the daughter of the bishop and one of the most eminent young divines of the South.

The marriage ceremony was at noon at Christ Church, the bride entering to the tune of the *Bridal Chorus* from Lohengrin, sung by the combined choirs of thirty voices from Trinity and Christ Churches. The ushers were the vestrymen of Christ Church. The ceremony was performed by the Reverend A. Gordon Bakewell and the bride's father pronounced the blessing.

After the ceremony a reception was held at the new rectory from 12:30 to 5 o'clock. The magnificent furniture and hangings, with cut-glass and china, were a gift from Mrs. Harris to the bridal pair.

Romance had not interfered with the rector's work for his parish. He suggested that Christ Church extend a helping hand to St. George's, the young parish created some 16 years before by the merging of the old Emmanuel and St. Mark's Parishes. Christ Church stood ready to help if St. George's wished a merger. When St. Paul's Church burned, the use of Christ Church was offered that congregation. Sunday School work was vigorously pushed. With the new chapel and large Sunday School room, the parish was equipped for this purpose as it had never been before. From the attendance of 103 when the school met in the Calvary building, enrollment had been increased to 252 pupils and 28 officers and teachers by April, 1891.

In 1889 the administration of the Sunday School of St. Luke's Chapel for Negroes was turned over to Christ Church and the work was progressing.

Through their guild the women were helping the finances of the parish and through the Woman's Auxiliary were contributing to missions. Mrs. Harris provided the means for the establishment of an Industrial School for young girls which placed in their hands "safeguards against the manifold ills of dependence and destitution."

Mr. Sessums, at the council meeting of 1890, had been named to the Standing Committee of the diocese. He was also a member of the Board of Directors of the Protestant Episcopal Association and was designated a deputy to the General Convention. He had made his place in the diocese as well as in his parish. But he was only 31 years old, and there were those who were alarmed at the next step in his career.

During 1890, Bishop Galleher became progressively more ill with a coronary condition. His doctor, Professor John B. Elliott, recognized that without complete rest his days would be quickly numbered. With complete freedom from episcopal worry, he might be able to live for years. The bishop notified the Standing Committee in January, 1891, that he would have to ask for an assistant. If granted one, he would turn over half his salary as stipend to the coadjutor. It was understood that the bishop's preference for the assistant was his brilliant new son-in-law.

The Reverend Mr. Waters of St. Paul's voiced a condition, immediately passed by the council, that were a clergyman of Louisiana elected assistant bishop he must resign his rectorship before his consecration.

With this restriction approved, the clerical delegates at the annual council in 1891 quickly elected young Davis Sessums Assistant Bishop of Louisiana. The Reverend Dr. William A. Snively, of Trinity, president *pro tempore* of the council, reported the vote to the laity. The Honorable J. C. Moncure of St. Mark's, Shreveport, reporting for the laity, announced their concurrence. On motion of the Reverend Upton B. Bowden of Christ Church, Napoleonville, the vote was made unanimous.

On the morning of St. John Baptist's Day, June 24, 1891, in Christ Church Davis Sessums was elevated to the episcopate.

The bishops participating in the act of consecration were Bishop Quintard of Tennessee, Bishop Tuttle of Missouri, Bishop Garrett of Northern Texas, Bishop Galleher of Louisiana, Bishop Thompson of Mississippi, and Bishop Watson of East Carolina.

In the guild room, the Reverend Herman C. Duncan, deputy regis-

trar of the General Convention, made affidavit to the consecration, the official witnesses being Walter H. Rogers, attorney-general of the State of Louisiana, and the Reverend Samuel M. Wiggins, diocesan missionary.

Christ Church's rector had become a bishop. But, before his consecration, as had been required, he had resigned the position of rector.

Less than six months later, on December 7, 1891, Bishop Galleher died, and the assistant bishop became Bishop of Louisiana.

Even before that, he had taken steps to make Christ Church a cathedral.

Mr. Sessums felt strongly the value of a cathedral in the life of a diocese. The Diocese of Louisiana was in no position to build a cathedral. But it could use as a pro-cathedral the Mother Church of the diocese, and one, moreover, to which he was tied by four years of whole-hearted effort.

Throughout the Church in America, the trend toward the cathedral was developing. In Mississippi, for instance, the Right Reverend Hugh Miller Thompson, formerly rector of Trinity, New Orleans, called little St. Peter's at Oxford his cathedral until he moved to Jackson.

While the vestry of Christ Church immediately agreed with Mr. Sessums' plan and offered the use of the parish church as a cathedral, there was some opposition on the part of other parish churches throughout the diocese, primarily from those in New Orleans. The whole idea of a cathedral was repugnant to some of the clergy and laymen. This distrust was felt not only locally but throughout the American Church where the fear of centralization in its administrative affairs reflected the attitude of the Low Churchmen toward increased episcopal prestige. In addition, the raising of one of the parish churches to this status was a blow to parochial pride. The sense of irritation with Christ Church because it had been accorded the honor of being selected by the assistant bishop as his cathedral was to persist for years, dimming, perhaps, the affection the parishes might have had towards the oldest parish in the diocese.

Two days after the council of 1891, the vestry of Christ Church met and expressed its hope that Bishop Sessums would use Christ Church as a "Bishop's Church or pro-Cathedral and the Rectory as a See House."

Mrs. Harris was aware of the importance of the suggestion and

before the consecration of Bishop Sessums she outlined to the vestry what she planned for the church plant:

If Christ church can be used by the Episcopal connection with it as a centre to the Diocese, with residences for the Bishop and Rector clustered around it, and a Diocesan House in or near the same group, according to a system which will be equally helpful to the Parish and the Diocese . . . then a great future would open to the whole Diocese, in which our parish would have a high and honorable portion. As a first step toward this I desire to provide another residence so that there may be about the Cathedral Church homes for both rector and bishop; the new one for the rector, the present one at this time for the Assistant Bishop if I may be permitted to express a preference as to their use; both to be called by names appropriately belonging to such organizations.

Soon thereafter she built the new rectory on the property back of the church, using Duval and Favrot as builders. The residence on Carondelet at Washington, so recently purchased as a see house for Bishop Galleher, she envisioned as a diocesan house.

The informal arrangement between Bishop Sessums and the vestry on the basis of which Christ Church began to be known as the cathedral was drawn up on May 18 in the form of resolutions by the vestry.

These resolutions were:

That Mr. Sessums be invited to take such part in the preaching and work of the Parish after his consecration as the Assistant Bishop of Louisiana as may be compatible with his Diocesan duties, and in his Episcopal capacity, to be responsible for the ritual of the Church; and that Christ Church be used for Cathedral purposes and for such Diocesan matters as its parochial organization will permit; and, in all cases, according to specific agreement between himself and the Vestry.

That the Vestry in electing a Rector shall desire him to agree upon the details of their respective work with the Assistant Bishop, and also, as far as his parochial duties will permit, to act as Dean in Diocesan matters as opportunity may arise.

That it be understood with Mr. Sessums that the Rector, as by charter required, shall preside at meetings of the Vestry; but that the courtesy of attendance and discussion be extended to the former.

That the rectory will be used by Mr. Sessums until the church needs it, and in the meantime the rector can stay there without cost.

That we are in sympathy with Mr. Sessums' desire to advance the church on Diocesan lines.

Bishop Sessums believed strongly that a bishop needed a church. As he expressed it, to the first council over which he presided in April 1892:

As a result of the opportunity afforded by my former relationship to Christ Church parish, New Orleans, it has been possible for me to secure that church for cathedral uses, and to initiate a plan which we hope to develop as the conditions of church work in Louisiana may require. As there are many types of such organizations, and as the cathedral in America is a variable institution, discovered to be essential to the unity of the Church's life, yet more flexible in form than those of England; as it is what it is made to be; the present method with us is upon the basis of resolutions between the corporation and the Bishop, looking to the realization of diocesan features which will give it permanence, yet properly represent its congregation and rector.

The day is past for this to be regarded as a novelty or an experiment. It affords a centre for real churchly organization, instead of parochialism; it affords a type; it gives a Bishop manifold opportunity without either specializing him or making him liable to interrupt others; it gives him, too, a dignified resource and independence, without which his office is incomplete, and which is only theoretically supplied by parish systems; and, most helpful result of all, it emphasizes the general, corporate, missionary purposes of Christian life. Those interested in the subject might read with profit the volume of Chancellor Woolworth, of Nebraska, entitled *The Cathedral in America*.

The next day the Committee on the State of the Church, headed by the Reverend Dr. Snively of Trinity, New Orleans, referring to the use of the church as a cathedral, said: "Your committee finds cause for devout thankfulness at this consummation, as it plants deep and strong the foundation of earnest missionary life in our beloved diocese." At the close of the sessions, the Reverend Dr. W. T. D. Dalzell, rector of St. Mark's, Shreveport, in making the motion as to the date and place of the next annual council, named the place as Christ Church Cathedral, the first conciliar use of the name. By

resolution in 1893 and by canon thereafter, Christ Church Cathedral was designated as the place of meeting. For thirty years the council was to meet nowhere else.

But in 1896 Bishop Sessums again had to comment on the cathedral status of Christ Church:

In various ways, more atmospheric than otherwise, I comprehend that some sympathy is lacking to my modest aspiration to adapt and develop a cathedral plan . . . yet the day has assuredly come when they [cathedrals] should be permitted naturally to evolve themselves amid kindly attitudes, without friction or pain to those primarily concerned.

Any disfavor which has been extended in America to the cathedral idea may be justly referred to one or another of the following reasons: Because it is supposed to tempt the Bishop to fall into luxurious, metropolitan ways, instead of draining the full measure of missionary toil; or, because it tempts him to be autocratic, or, because the intense parochialism of American conditions arouses a feeling of competition; or, because, at bottom, consciously or unconsciously, a preference exists to keep the Episcopate in safe bounds, dependent instead of independent, not locally adapted, but totally evaporated.

Despite whatever opposition may have existed, Christ Church was called, from the council of 1892 on, in the journals and official papers of the diocese by the fuller name: Christ Church Cathedral. Her first rector after Mr. Sessums, the Reverend Quincy Ewing, was listed as dean.

Bishop Sessums suggested that until the diocese could buy land and build a cathedral "the Bishop would ask legitimately to proceed according to his ability, gladly looking to the time when the enterprise will not depend upon himself."

No formal agreements were entered into between diocese and parish during his lifetime, though, at the end of 1897 the vestry began working on drafts of changes in the corporation and acts of donation by which the parish property would be turned over to the diocese.

The January 13, 1898, meeting of the vestry was advised by its Committee on Charter that the plan being outlined was that:

There be one Chapter consisting of the Bishop, the Dean, a certain number of laymen elected by Christ Church Corporation and a certain number by the General Council upon

the Bishop's nomination; membership thereof not to exceed twelve from Christ Church and four to be elected by the General Council. . . .

The final draft was accepted at a called meeting of the vestry on February 6, 1898. The parish was definitely willing.

But the diocese was not entirely in accord with the plan. The idea of a cathedral was still suspect.

The council that April did not take up the subject of the cathedral. There was a more telling change in the status of diocesan relationships to consider. After years of discussion of the possibility, the diocese was finally incorporated a few days after the council, on April 26, 1898.

The change in the charter of Christ Church—and different from that contemplated in 1898—was not made until 1949, so slowly does mortal man work out the dreams by which he lives.

CHAPTER XVII

SOCIAL ACTION UNDER SESSUMS (The Diocese, 1891-1905)

The consecration of the second church building of Grace, St. Francisville, in 1893 marked for the diocese the end of its own Reconstruction era as definitely as had the first election of President Grover Cleveland and a Democratic majority in Congress marked its end politically nine years earlier. That church, newly completed just before the Civil War, scarred and deserted during the war years, had now been restored and, finally free from debt, could be consecrated to the service of the Lord.

Now was the time to examine realistically the situation of the Church in Louisiana and to plan for the development which should lie ahead.

Bishop Sessums recognized the broadening and deepening of missionary activity as his primary responsibility. The Gospel should be carried to every section of the state and into every facet of the community's life. To do this, a strong diocesan center should be developed, around the cathedral, and the diocesan organization itself should be brought up to date.

His first concern was to examine the condition of the diocese and of the 39 parishes of which it was composed.

An analysis showed that 20, more than half of the 39 parishes in the diocese, could not survive without missionary assistance. Among this wilting group were some of the churches admitted as parishes before the Civil War—Christ Church, Bastrop; Trinity, Cheneyville; St. Andrew's, Clinton; Christ Church, Covington; St. John's, Devall; the Church of the Ascension, Donaldsonville; St. Alban's, Jackson; the Church of the Epiphany, Opelousas; the Church of the Nativity, Rosedale; Christ Church, St. Joseph; St. John's, Thibodaux; St. Mary's, West Feliciana; St. Stephen's, Williamsport; and Trinity, Natchitoches, fourth church in union in the whole diocese. Of churches admitted during Reconstruction only one, Grace, New Orleans, was

self-supporting. The others, the Church of the Redeemer, Oak Ridge; the Church of the Incarnation, Amite; St. John's, Laurel Hill; Christ Church, Mansfield; Grace, Lake Providence; and St. John's, Washington, could not pay their priests the \$800 a year which was the standard by which self-support was measured. St. Mary's, Bayou Goula, All Saints', Ponchatoula, and St. Andrew's, Mer Rouge, had surrendered parochial status and were admittedly missions. All Saints' was not active.

Thus in 1895 most of the cost of operating the churches and 32 missions of the diocese fell on St. James', Alexandria; St. James', Baton Rouge; St. Mary's, Franklin; St. Matthew's, Houma; Grace, Monroe; Christ Church, Napoleonville; the Church of the Epiphany, New Iberia; the Church of the Annunciation, Christ Church Cathedral, Grace, Mt. Olivet, St. Anna's, St. George's, St. Paul's and Trinity, New Orleans; Grace, St. Francisville; and St. Mark's, Shreveport.

Changes in the economic life of many of the state's geographical areas largely accounted for the financial troubles of the parish churches. But changes which meant distress for old established parishes also meant opportunities, in new sections, for the diocese as a whole.

The opening of new missions along the Illinois Central railroad had been one of the developments of the 1870's. Now, twenty years later, the extension of rail service to other areas meant greater accessibility to other missionary fields and greater population to which to minister.

The Fort Jackson and Grand Isle Railroad below New Orleans made Diamond and Union Settlement "virtually suburbs" of the city, according to the Reverend S. M. Wiggins, diocesan missionary who journeyed regularly to Emmanuel Church and the Church of the Good Shepherd, besides going north to Plaquemine for stated services. Along the 75 miles of the Vicksburg, Shreveport and Pacific Railroad from Monroe to Delta the Reverend William Hart at Tallulah could see the missionary need that beckoned. In the southwest section of the state, improved transportation meant the opening of that area to persons of substantial character who had "been reared generally in communities where there were few religious and no churchly privileges, hence are spiritually unsettled and open to earnest, aggressive church work." Here the Reverend J. H. Spearing labored to such advantage that in 1896 the Church of the Good Shep-

herd, organized in 1885 in Lake Charles by the Reverend E. W. Hunter, came into union with the diocese with full parochial status.

These were changing times. The Church had to take drastic steps to keep abreast. In 1893 more than one-third of the civil parishes of the state and about one-half of its geographical limits were still in no manner reached by any organized system of Episcopal Church extension. The 32 priests, five deacons, and 17 lay readers were not enough in 1891 to extend the Church's limits. And the chronic shortage of clergymen meant it was hard for the Church even to hold its own. Clergymen were badly needed at Bastrop, Mansfield, Clinton and Franklin, to minister to the parishes clustering around each of those four points.

To meet the many challenges, Bishop Sessums recommended a new method of collecting for the Diocesan Mission Board and a new method of allocation of diocesan mission funds. In the past, the plea for diocesan missions had been made at a missionary meeting following the close of the annual council. The delegates were then supposed to take home that plea and encourage ample contributions on the day set aside each year for giving to this purpose. Then, these collections were used in the archdeaconry in which they had been given. This meant that the areas already served by the Church could be strengthened, but the weaker archdeaconries were bound to remain weak.

Under Bishop Sessums' plan, which was adopted in 1893, the money raised by the Board could be allocated at its discretion anywhere in the diocese. And, from 1894 on, pledges for missions were made by the delegates at a special missionary session held during the course of the council itself. Since the end of the Civil War, Trinity and St. Paul's, New Orleans, had consistently given a major part of the total contributed for diocesan use. This remained true under the new system. But the institution of the pledge method resulted in an increase in giving from all parishes, including those two, and in the first year a sum more than double any ever before collected for diocesan missions was turned in, despite the fact that Coxey's Army was marching on Washington and the country was in one of its periodic financial depressions.

Another aid to missionary expansion followed Bishop Sessums' complete change from Bishop Galleher's policy with regard to assistance from the General Board of Missions. Bishop Galleher had prided himself on the fact that the diocese had shouldered almost alone its

financial responsibilities. The diocese had not gone north asking for help.

But Bishop Sessums' attitude was that all Southern dioceses, and especially Louisiana, should be given much fuller consideration by the Board as a missionary field. He wrote that he would come to present Louisiana's plight to the Board except that his time was so desperately needed at home. He wrote:

I go to the struggling villages, swamps, and impoverished cotton fields, where war, and the shiftless Negro, and the brokers in futures, and the everlasting circuit-rider have wrought us a grievous problem.

The first church in Louisiana had been organized 15 years before the American Church even had a missionary society. The assistance given Bishop Polk was curtailed in the 1850's when the interest of the Church shifted to the California gold settlements and the far West. The Reconstruction period came when the Board's funds were low and the new mission fields lay between the Mississippi and the Rockies.

Bishop Sessums pointed out that except for one large city Louisiana was a rural diocese and in actuality a mission field. Thanks to his presentation of the facts, the 1892 allocation was increased from \$500 to \$1,000; and by 1898 a sum of \$1,000 each for white and Negro work was being given.

The Board of Missions itself had undergone reorganization. Re-stimulated, it set up in each diocese a new type of missionary council to advise the national society on missionary matters in that diocese and to collect money for foreign and national missions. Louisiana's first missionary council under the broadened plan consisted of the Venerable William K. Douglas, the Reverend H. H. Waters, and G. R. Westfeldt, with the Reverend R. H. Prosser taking Mr. Waters' place in 1894 and the Reverend U. B. Bowden and J. B. McGehee added at that year's meeting of the Diocesan Council.

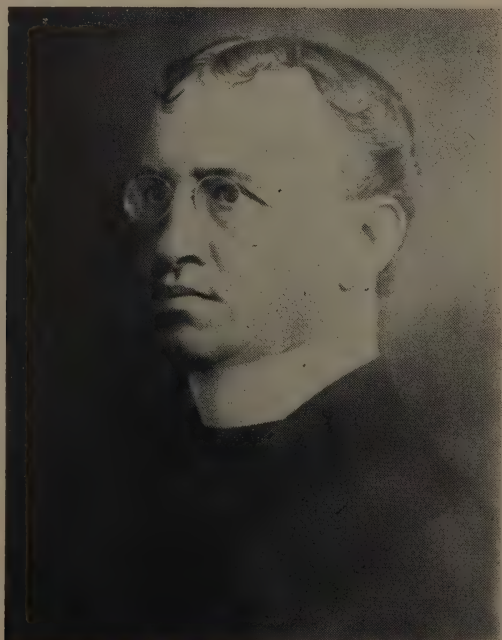
This committee backed up the bishop's request for funds, but did little to collect for the national Board, which showed, as Bishop Sessums said deprecatingly, "a preference for the remote and romantic over our near and commonplace diocesan burden." The greatest and most tangled missionary field, as he saw it, was right here in Louisiana.

Bishop Sessums wanted the diocese to accept its responsibility to-



KINGSLEY HOUSE

This was the property at 1202 Annunciation Street, New Orleans, which was headquarters for Kingsley House, 1900-1925. Earlier, it had housed the Diocesan Free Kindergarten.



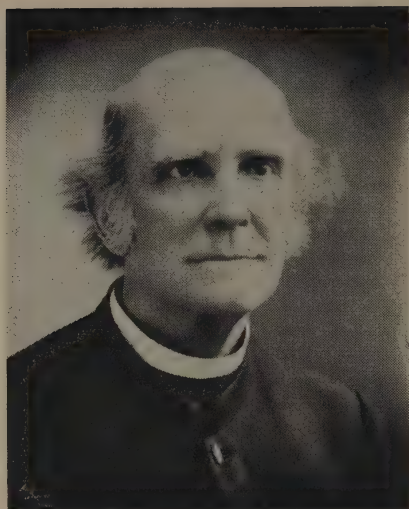
THE REVEREND BEVERLEY E. WARNER, D.D.

Founder of Kingsley House and its president from 1902 until his death in 1910. Rector of Trinity Church, New Orleans, 1893-1910.



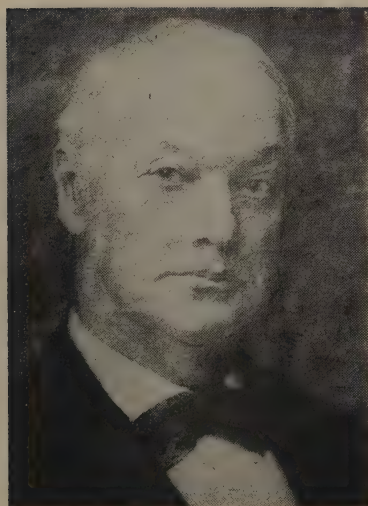
THE REVEREND
HERMAN COPE DUNCAN

Diocesan historian. Rector of St. James', Alexandria, 1880-1917, the longest rectorship in the diocese to date.



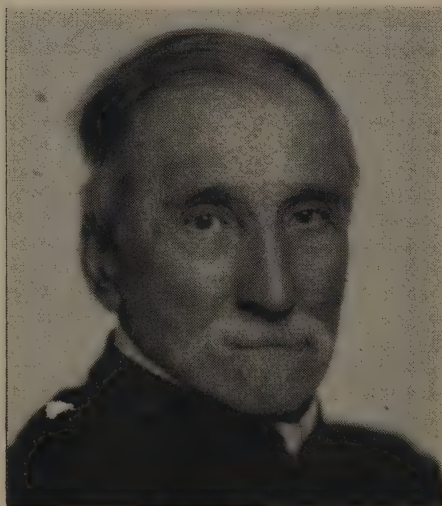
THE REVEREND
W. T. D. DALZELL

Rector of St. Mark's, Shreveport, 1866-1899, who as priest and physician ministered to Shreveport's yellow fever victims in 1873.



JAMES McCONNELL

First chancellor of the Diocese of Louisiana, 1887-1914. Senior warden, St. Paul's, New Orleans, 1884-1914.



THE REVEREND
A. G. BAKEWELL

Priest-in-charge of Trinity Chapel, New Orleans, 1884-1920.

ward the Negroes, but there was so much else to do he inaugurated no new programs. And as the Sunday Schools died out, as volunteer work so frequently does, they were not replaced by missions of another kind. St. Mark's Mission at St. James' in Alexandria alone continued. From other sections of the diocese came isolated reports such as that of the visiting clergyman who officiated at Stonewall Chapel in 1898 and told the council of the lone remnant of what had been a large Negro congregation, and who received along with the few white communicants who remained in that area.

If little was done for the Negroes, Bishop Sessums' efforts to extend the Church along other lines were more successful. The Church reached out to such people as the small rice farmers, fishermen and oystermen of Grand Prairie, whose need for worship was such that they met in an abandoned dwelling with a piece of plank resting on soap boxes to serve as a pew, and to such congregations as that at Lakeland for which it had been impossible to do anything since the earlier organization. Here, in 1896, the congregation completed what the bishop called a model rural chapel, its beautiful chancel fittings "wholly the handwork of members of the building committee."

Of great help in the expanding missionary life of the diocese was the assumption of greater missionary duties by strong parishes which complemented the salaries paid by the national Board with local funds or undertook, unaided, extension work on their own.

During the 1890's, St. Paul's, New Orleans, regularly had one curate whose principal work was missionary. Frequently it had two. The church's curate, the Reverend Albert R. Edbrooke, was known for his work in the hospitals and prisons of the city, and the rector, the Reverend Henry Harcourt Waters, was possibly the most missionary-minded clergyman in the city, with special interest in ministering to the afflicted in public institutions and in foreign missions. St. George's, New Orleans, which had earlier opened a mission school at Audubon Park, in 1893 organized a Carrollton mission while continuing the work at the other. St. Anna's opened a Sunday School mission in the third district of the city on Mazant Street.

Outside of New Orleans, St. James', Alexandria, was not only providing missionary supervision and the funds for Mt. Olivet, Pineville; St. John's, Lamothe; the Bishop Wilmer Memorial Chapel, Lamourie; St. Philip's, Boyce; St. Mark's, Alexandria; All Soul's, Chaseland; and St. Peter's, Marksville, but, in 1895, opened a new mission at St. Luke's, Colfax. St. Mary's, Franklin, conducted missions

at Centreville and at Baldwin; St. Matthew's, Houma, maintained occasional services at Gibson and Bayou Black; Grace Parish, Lake Providence, sent its rector to Bunch's Bend and to Transylvania; Grace, St. Francisville, had one mission and St. Stephen's at Williamsport established St. Paul's Mission at Legonier in 1894.

Because the need was so great, some of the diocesan missionaries found themselves spread very thin. For instance, in the archdeaconery of Baton Rouge, the Reverend E. B. Moreno tried for three years to serve St. John's, Laurel Hill; St. Stephen's, Row Landing; St. Mary's near Bayou Sara; St. Alban's, Jackson; St. John's, West Baton Rouge (Devall); St. Barnabas', Lakeland; St. Stephen's, Maringouin; the Church of the Nativity at Rosedale in Iberville; and St. Nathaniel's, Melville, stations which required as a minimum the services of two men. And the Reverend Charles Thorp, rector of Christ Church, Mansfield, had four civil parishes in which he was the only clergyman.

Louisiana was clearly a mission field. Bishop Sessums devoted himself to it. This led him to evolve other plans for the diocese.

He had conceived of a diocesan library from which a school of theology would grow, of a diocesan center at which training for Sunday School and mission work could be given. The idea took form in the establishment of a school for deaconesses under the direction of the Reverend Beverley Warner who in 1893 had become rector of Trinity and whose many activities for the good of the diocese and of the City of New Orleans were to make him one of the most respected men in the diocese and state.

An 1889 canon of the General Convention permitted the setting aside of deaconesses. The Louisiana school opened in the Diocesan House on Carondelet at Washington early in November, 1895. Dr. Warner served, at the bishop's request, as its head. Other clergy of the city helped teach the classes. In its first year the school had 107 students in its several courses and was open to any woman wanting instruction in various phases of Church work. While several hundred women were to take some of the courses during the five years the school was operated, only two of the graduates actually became deaconesses: Miss Edith Sansum and Miss Meta Grimshaw. The one was to work at St. George's and then at Grace Church, New Orleans, the other at Christ Church Cathedral for many years.

Before the opening of this school, the bishop had held several conferences with the sisters at the Children's Home. He wanted them

to do general mission work and in 1894 this policy was accepted in principle. Two years later the name of the order was significantly changed from the Order of Saints Philip and James to the Sisters of Bethany. By 1897 there were six sisters and one probationer, with Sister Mary (Fitch) who had succeeded her own sister, Sister Sarah, on her death in 1891, as head of the order. However, only one of the sisters was to work full time anywhere but at the Children's Home. Sister Rachel (Mrs. Rachel A. Van Note Cook) became parochial worker for Trinity.

The Home itself, in the 25 years it had been under the care of the sisters, had grown into a model institution for its times. The children were now housed in a large three-story brick building on Jackson Avenue, with large and well ventilated dormitories, a nursery and infirmary, dining and reception and school rooms, and a chapel. The first unit, dedicated in 1870, was now simply a wing of the main building. The building stood in the midst of a well-shaded playground. The plant was valued at \$59,000 and held investments totalling \$32,000 in 1894 when W. A. Braselman made his annual report. Much of these improvements could be attributed to Mr. Braselman of whom it was said, on his death in 1907, that "In its beautifully developed institutional character, and its material construction, it stands largely as his monument, commemorative of his marked ability as an administrator." He had then been treasurer for 37 years.

Greatly contributing to the comfort of the children was the Children's Home Guild, founded in 1891, with the representative women from the various New Orleans churches serving as members. Mrs. Clara Charles became president in 1894 and for 25 years continued so to serve. In 1899 the first of the famous "Pound Parties" was held, one being given annually from then on until the home on Jackson Avenue was no more.

But Bishop Sessums was not willing that the interest of Churchmen be confined strictly to Church work. Like Bishop Phillips Brooks of Massachusetts, whom he admired tremendously and to whom, as a forceful preacher he had often been compared, Bishop Sessums saw the Gospel of Christ as a social gospel.

He wanted his people to realize that:

Souls exist in the Church really to follow Christ, really to redeem and not merely to be redeemed, to save and not be saved; not to escape future pain by a mystical intellectual

state here, but to realize here a divine joy by building a kingdom where worship shall also mean human service.

In this new climate were passed such motions as that by W. Porcher Myles of Ascension, Donaldsonville, recommending, in April, 1896, "calmness, fairness and honest dealing in the coming elections" and prayer to God that "wise counsels may so prevail as to secure peace and safety to life and insure good and pure government founded on the virtue and intelligence of our citizens." The bishop had expressed his approval of this motion, despite the fact that some of the delegates deplored "the Church mixing in politics." In 1892, the bishop himself had addressed the Women's Anti-Lottery League. And in 1897 the Council went on record concerning the Armenian persecutions, characterizing them as "one of the most awful tragedies that has ever stained the pages of history" and stating that:

This council desires further to place upon record its abhorrence of the action of the Christian powers of Europe who directly or indirectly are responsible for this terrible persecution by upholding the Turkish empire in its diabolical work.

J. S. Thackery of Annunciation put into a motion his hope that all residents of Louisiana would heartily cooperate in the Society for Prison Reform.

An outstanding example of the new concept of Christian service was the establishment by the bishop and clergy of the archdeaconry of New Orleans of a free kindergarten for the children of the working class. The kindergarten was under the supervision of a group of women representing several of the New Orleans parishes. Their activity was itself a sign of the ever more effective part women were taking in organizations in the Church and in the community.

The scope of an earlier industrial mission school run by Christ Church and financed primarily by Mrs. Harris was broadened and on February 1, 1893, according to the first report made to the council by the Diocesan Mission Board, the Diocesan Free Kindergarten was opened:

A suitable building in one of the poorest and most barren parts of the city, Tchoupitoulas near Thalia, was secured and a daily, free kindergarten under the charge of Miss May Giles, a trained teacher and graduate of the Chicago Free Kinder-

garten Association, was opened. . . . The attendance on the first day was 25 and the numbers increased to 36 by the close of the month, during which period the mothers of the children visited the school. As many as 25 came. The children in general were very disorderly dressed and neglected, making a supply of soap and water in the school a necessity; and visits to the parents while explaining this sad irregularity, supplied full testimony to the kindergarten as a purifying and saving influence.

A boys' club, a girls' Saturday evening industrial sewing class, weekly meetings for the mothers, and circulation of books from the Howard library, rounded out the work which was supported by monthly subscriptions from several of the city parishes and individual contributions. Mrs. Harris, whose enthusiasm and knowledge of kindergarten work were invaluable, acted as treasurer. The first board of managers consisted of Mrs. H. D. Forsyth, Mrs. J. H. Oglesby and Mrs. Newton Buckner.

The Diocesan Free Kindergarten was similar to those being established by the Church in other cities. It was the first denominational kindergarten in New Orleans. Its first home was an old cotton warehouse.

In the fall of 1894, Miss Katherine Hardy, an Episcopalian from Louisville, Kentucky, where kindergartens were outstanding, was selected by Mrs. Harris to be superintendent of the diocesan kindergarten and to conduct a training course in this work. The course included book studies and practice work at the kindergarten. In May, 1896, the first five young women to complete the course were graduated.

This pilot plant was then expanded and under the sponsorship of the New Orleans Free Kindergarten Association made up of all kindergartens in the city, Miss Hardy began giving courses and supervising practice work in whichever kindergartens requested it. The second class trained by Miss Hardy graduated from the stage of Newcomb College, along with its own graduates. Thus had this diocese-sponsored work grown.

The Diocesan Free Kindergarten moved in October, 1896, into more comfortable quarters, a large three-story house at 1202 Annunciation owned by Mrs. Harris. Trinity Church, under the guidance of Dr. Warner, continued a kindergarten in the warehouse, and, when

the diocesan kindergarten moved again in 1902 the Trinity kindergarten followed it into the building it had vacated.

The diocesan kindergarten was discontinued in the spring of 1902. It had accomplished two purposes: kindergarten work had been started in New Orleans and women of the various parishes had been brought together in non-parochial work.

The Trinity kindergarten was not discontinued. Named Kingsley House, in memory of Dr. Warner's son who was himself named for the great English social essayist, Charles Kingsley, it was destined to become far more than a kindergarten. It had begun as a creche, with Sister Rachel in charge. In October, 1900, the project was expanded to a true settlement house. Miss Hardy was its first director; one of her trainees, Miss Eleanor McMains, the second. In 1909, when Kingsley House had grown in stature and usefulness to a maturity that demanded backing by the whole city, the parish church confidently turned management over to a non-denominational board, retaining for itself a warm interest and a place on the board of this outstanding American settlement house. Trinity's Warren Kearny was to be chairman of its board for over 20 years.

To insure that all phases of diocesan activity were brought to the attention of Louisiana Churchmen, it was imperative that some kind of diocesan newspaper be available. In the decade after the Civil War, the Reverend Dr. Percival had provided the funds for and issued an occasional diocesan news magazine. Later J. B. McGehee had undertaken to do the same thing. Then, in 1893, the Reverend Mr. Logan, editor of the *Church News* at Vicksburg, Mississippi, joined Louisiana to Mississippi in the privileges of that paper, carrying news releases sent him by Bishop Sessums concerning the Diocese of Louisiana.

But all these were stop-gap measures. Finally at the council of 1894, the Reverend A. H. Noll of Mt. Olivet, New Orleans, suggested that a committee of five be named to confer with the bishop on establishing a paper. In March, 1896, the first edition of *The Diocese of Louisiana* appeared with the Reverend Harry Carson, a diocesan missionary, as editor. This periodical was to continue its long and fruitful life until the depression of the 1930's.

During these last years of the 19th century, the bigger parishes of the diocese began publishing their own year books or monthly journals regularly, though there had been spasmodic publications in various parishes in the '80's.

In 1894 a seal for the diocese was adopted. Designed by the Rever-

end Messrs. Duncan and Noll, and James McConnell, it was made in the form of a pointed ellipse produced by the intersection of two equal circles, each representing that which is eternal.

The committee explained that the escutcheon is charged with a cross, signifying the shield of faith; a pelican, upon the intersection of the arms of the cross, recognizing the chosen symbol of the civil state with which the diocese is co-terminous; the mitre; the crozier, which is the crook of the gentle shepherd; and the key of the faithful steward, representing the episcopal authority; the motto "MCCCCXXXVIII" on a scroll, the ends of which are ornamented with *fleur de lis*, a symbol at once of the Trinity, thus signifying the year 1838 of the era of the Revelation, and also the lilies of that France which once owned Louisiana. The committee reported:

The motto will then read that in the year one thousand, eight hundred and thirty-eight of the Revelation of the ever blessed and undivided Trinity, the Church in Louisiana was permanently established and took its place in the sisterhood of confederated Dioceses.

The diocese was growing in understanding of its function as a unit in the life of the Church. This awareness was stimulated by the ever more active Woman's Auxiliary, which, nationally, in 1904, presented a prodigious \$150,000 in the United Offering during its Triennial Convention.

Parochial lines also fell away in the Church Club, a men's organization whose Louisiana chapter was set up in 1897 under the presidency of Professor J. H. Dillard of Tulane University with Judge H. H. Howe as vice-president, C. M. Whitney as treasurer, and H. D. Forsyth as secretary. Its membership was localized almost entirely in New Orleans. But in that city it began sponsoring what was to become traditional—a series of weekly lectures at night by clergy and laymen during each Lenten season. These were given either at the various parish churches in turn or at the Y. M. C. A. In 1905 a mid-day Lenten service in Grace Church was sponsored for the first time, making possible mid-day devotions for businessmen.

It is interesting that when Dillard University was established in New Orleans many years later, it was named in honor of the first president of the Church Club. Dr. Dillard was to become executive director of the great Jeanes Fund for Negro education.

Part of the bishop's plan to put the diocese into working order re-

quired that the constitution and canons be brought up to date, and that incorporation, long discussed, finally be achieved.

The incorporation of the diocese took effect June 18, 1898. The incorporators were, of the clergy, Bishop Sessums, W. T. D. Dalzell, John Percival, Beverley Warner, Henry Harcourt Waters, Herman Cope Duncan, Joseph H. Spearing and, of the laity, James McConnell, William W. Howe, Charles F. Buck, John H. Stone and William W. Leake. This charter was amended February 27, 1933, and again on February 29, 1944. The name of the corporation has remained the same: "The Diocese of the Protestant Episcopal Church in Louisiana."

This act of incorporation was prepared by the diocese's first chancellor, James McConnell. He had hesitated over the propriety of burdening the bishop with the temporal responsibilities of the diocese, especially as so many of these had been fulfilled by the Protestant Episcopal Association which, for 43 years, had been in constant practical working operation as the sole financial recipient and treasurer of all the general property of the diocese.

With incorporation, an executive committee was set up to receive from the Protestant Episcopal Association all securities and deeds it had in its possession. By March 22, 1902, the transfer of these from the last treasurer of the Protestant Episcopal Association, Gustaf R. Westfeldt, to the diocesan treasurer, Edwin Belknap, was theoretically complete. But, to assure continuance of a legal entity in whose name property could still unknowingly be vested the P. E. A. organization was maintained. It holds perfunctory meetings annually to protect ownership of any property which might, in the course of the years, be discovered in the name of the P. E. A. This has happened, as in the case of St. John's, Devall's, which was brought to light in the 1950's by Hereford Percy, in Baton Rouge.

But, by 1930, the history of the Protestant Episcopal Association was so forgotten that its new president and the then chancellor spent several months trying to discover what the organization was supposed to do. *Sic transit gloria mundi.*

The management of the diocese's securities was specifically entrusted to a finance advisory committee, its first members consisting of G. R. Westfeldt, C. C. Harvey and J. Watts Kearny.

One other diocesan commission ended with incorporation. The Church Education Society which had long since ceased to function was abolished in 1905. The chancellor pointed out that the corpora-

tion could perform its functions, and he feared that any Church school established under a charter granted by a carpetbag legislature would have to be nonsegregated.

Incorporation required changes in the canons. During the last decade of the 19th century piecemeal revisions had been made with Dr. Duncan, Dr. Dalzell, James S. Zacharie and J. B. McGehee each playing a prominent part on the Committee on Canons. At the council of 1903 a completely revised set of canons was accepted, changing the definition of parishes and missions, the laws regarding representation at council meetings and elections, and conforming to the pattern established in the act of incorporation.

On Archdeacon Duncan's Committee on Canons were Archdeacon Spearing, Archdeacon C. C. Kramer, Dr. Warner, the Reverend Charles Wells, D.D., the Reverend J. L. Tucker, D.D., Chancellor James McConnell, W. W. Howe, W. H. Rogers, G. R. Westfeldt, N. C. Blanchard, J. B. McGehee, W. S. Parkerson and Walter Guion. Dr. Dalzell who had been a principal member of the committee had died, and so was not on the final committee.

As the diocese grew in understanding of its own functions, it grew in comprehension of its relationship to the national Church organization.

Invitations to the General Convention to meet in New Orleans were not accepted until 1925. But the Church Congress, a discussion organization within the national Church, would have come in 1897 except that yellow fever again beset the city. However, on February 23, 1900, the conference of Church Clubs was held in New Orleans, the first meeting of any general organization of the Church so far South.

Within the parish churches of Louisiana, as throughout the nation in the second half of the nineteenth century, there had been a developing emphasis on celebration of the Holy Communion. The effects of the Oxford Movement which had been so strongly felt in England in the 1830's had not reached the United States until the 1840's. Its impact and the rediscovery of the catholic roots of the Church had caused the Protestant Episcopal Church of the Confederate States of America to consider the advisability of taking the opportunity of giving the Church what it considered a more descriptive name: the Reformed Catholic Church. While this was not done, as not being the proper moment for so serious a step, a recognition of the Episcopal Church as a true branch of the Holy, Catholic and

Apostolic Church was growing. The revised *Book of Common Prayer*, completed in 1892, brought enrichment from by-gone years. Even remote rural churches were becoming proudly conscious of their long heritage. However, the Church had been looked on for so long in the United States as just another schismatic sect, buffeted on the one side by the evangelical Protestants and on the other by the Roman Catholics, that it took time for the Louisiana Churchmen, placed in south Louisiana among the Roman Catholics and in north Louisiana among the Methodists, Baptists and Presbyterians, to live up to this heritage. Thus it was not until 1890 that the rules of order for the council meetings were changed to require the clergy to march in *vestments* in procession into the church. The placing of lighted candles on the altar at St. Anna's, New Orleans, in 1895 brought forth a denunciatory letter from some parishioners of the strongly evangelical St. James', Alexandria. And the placing of an altar cloth in the Church of the Annunciation by Dr. Percival had to be described as "a gift which at once supplies a long-felt want and adds to the attractiveness of the church." A little later some of the clergymen permitted the placing of candelabra on the altars but refused to permit the lighting of the candles, in deference not only to their parishioners but to their own hesitancy.

There were those who thought Bishop Sessums was permitting too strong a drift away from customs into which the Church had fallen in its Protestant-encircled frontier days.

On the other hand, in 1897, the bishop was also attacked in the New Orleans press and in some national religious magazines by a group of 47 New Orleans Presbyterian, Methodist, Baptist and Lutheran ministers who denounced his Lenten talks at Trinity, "The Old Religion in the New Language," as being modern heresy. Specifically they attacked these discourses, which had been described in the *Times-Picayune* as "scholarly and masterly expositions of the principles of Christianity," as being Pantheistic, a denial of the fall of man, and a reduction of religion to mere humanitarianism. Actually, the incident seems to have been representative of the cleavage between eternal damnation fundamentalism and the concept of a forgiving God.

As the centennial year of the establishment of the Church in Louisiana approached, the Diocese of Louisiana had put its house in order for the new century. Feeling its roots deep in the mainstream of catholic tradition, accepting the teachings of science as perfectly

compatible with the eternal truths of God, the diocese knew it had something unique yet universal to offer the people of Louisiana. Mission work was at a new high. Lay women and laymen were accepting new responsibilities. The diocese had a charter and a new set of canons. New fields of service had been revealed.

At the council meeting of 1905, instead of the feeble gathering which had come together 100 years before, the Church in Louisiana now consisted of 40 parishes in union, 20 of which were self-supporting and 20 not self-supporting, 27 organized missions, ten unorganized missions, and seven chapels connected with parishes. Of the parishes, one, St. Andrew's, New Orleans, was presented as a centennial gift of Christ Church Cathedral, the Mother Church, to the diocese. The number of baptized persons was 15,600, the number of confirmed persons about 9,000, the number of communicants reported, 7,708. There were 35 clergymen. The number of lay readers had increased from a handful in 1890 to 27.

Louisiana could point with pride to the ten boys from Shreveport, more than from any other city in the South, who were attending the University of the South, of which Louisiana's Bishop Polk had been a founder. No organized work with college students was underway but Archdeacon Kramer strenuously sought reorganization of the parish at Lafayette which, under the new name of Ascension, would be available to students at the new Southwestern Louisiana Industrial College. At Ruston services were being held in the Presbyterian church. While the Episcopal Church had no building in the town the diocese recognized the importance of holding services near the Industrial Institute there.

During the previous year the cornerstone for a new St. Mark's, Shreveport, had been laid. But also during that year such sturdy oaks among the clergy as Archdeacon Percival, the Reverend A. J. Tardy, St. John's, New Orleans, and the Reverend John W. Moore, St. George's, had died.

In the year preceding the 1905 council all three convocations outside New Orleans met for the first time in any one year. At the convocation at St. Matthews', Houma, the archdeaconry of South Louisiana prepared a recommendation that a Sunday School institute be organized to develop better methods of conducting this phase of the Church's missionary activity. The Reverend Gardiner L. Tucker, young rector of St. Matthew's, Professor Dillard, and the Reverend Dr. Wells participated in the discussion of this resolution at the coun-

cil meeting and a committee was set up to go further into the matter.

Another missionary development in the year was the organization of several chapters of the Brotherhood of St. Andrew with a New Orleans assembly under the presidency of H. S. Dixon.

Formal commemoration of the 100th anniversary of the establishment of the Episcopal Church in Louisiana was celebrated on November 19, 1905, the closest Sunday to November 17, which was the anniversary date of the first Episcopal service in Louisiana Purchase territory.

That period in Louisiana history was marred by another epidemic of yellow fever. Losses were worst in Lake Providence where in small Grace Parish three laymen died. For the duration of this epidemic of 1905 Dr. Warner headed the citizens' work in cooperation with the health department. His part in the campaign endeared him to all races and creeds. Bishop Sessums, like his predecessors, issued a prayer to be used in this time of community trial.

While only two churches had been added to the roster of parishes in union since the consecration of Bishop Sessums, primarily because of a tightening of the rules, and the number of clergymen at work in 1905 was no larger than in 1891, the mission work was well organized. The future seemed assured. The people of Louisiana could not know it, but their old enemy, yellow fever, would never return in epidemic form.

Given the removal of this handicap, given the tools for growth, and a stronger consciousness of lay responsibility, what development would now be achieved?

CHAPTER XVIII

A CATHEDRAL IS CONSECRATED (Christ Church Cathedral, 1891-1919)

For Christ Church Cathedral the first 25 years of Bishop Sessums' episcopate were a nightmare—a time in which, though the parish carried a full program of worship and work, there was a pervading awareness of sickness, the sickness that comes from debt.

The besetting trouble with the cathedral parish was to continue to be what it had been with the parish church: the congregation as a whole had not learned to give for its support. The change in location, the change in status, did not change the habits of the congregation. If anything, the magnificent donations of Mrs. Harris only made chronic the attitude of expecting the few to carry the load. In its beautiful plant with some of the most distinguished names in New Orleans on its communicant list, Christ Church Cathedral remained hopelessly in debt. As the cathedral's second dean put it.

Many persons feel no responsibility for the maintenance of the Church. . . . A Church is weakened for all future time when it learns to depend upon the great contribution of one or a few. It ceases to be self-supporting. It grows dead to any sense of responsibility, and it is ever seeking some other shoulders upon which to shift the burden.

The first dean of the cathedral had been 24 year-old Quincy Ewing. Fresh from his ordination, he came to the cathedral on October 1, 1891. He undertook the pastoral duties while the bishop, under the agreement with the vestry, was responsible for the ritual.

But Dean Ewing's connection with the cathedral lasted only some 22 months. He resigned, not only from the deanship but from the ministry itself in order to be free to marry a divorced woman. On the death of her husband he was to return to the ministry, finally becoming rector of Christ Church, Napoleonville, which his grandfather had built. Brilliant, handsome and individualistic, his dislike

of episcopal supervision was reflected in the fact that in the 20 years he served the parish, he attended only one Diocesan Council meeting.

The second dean of the cathedral was the Reverend Frank Ilsley Paradise who came in February, 1894, from St. Luke's, East Greenwich, Rhode Island. The cathedral had then been without a dean for almost two years, during which time Bishop Sessums found various clergymen to serve for short periods.

Dean Paradise knew the function of a cathedral and believed in its importance to a diocese. The bishop selected him as the man who could guide Christ Church Cathedral into its broader field of service.

But first Dean Paradise had to face the cathedral's besetting problem: finances. He urged that the envelope system be tried.

In March, the Finance Committee, headed by Thomas C. Herndon, announced that the envelope system would be inaugurated, not to supplant pew rents, but to spread the support of the cathedral parish to those who had free settings.

That Whitsuntide Christ Church Cathedral's first year book was published. In it the new dean told of changes in the interior of the cathedral which would make it not only more attractive but more convenient:

The lectern has been raised and the pulpit lifted and furnished with a sound board, which entirely obviates the former difficulty of hearing.

The New Orleans and Carrollton Railroad Company was written a letter of protest against the violent clanging of gongs on street cars as they went by the cathedral.

An innovation installed by Dean Paradise had to be explained:

The litany desk restores an historic idea to the church. It signified, in the old days, that the priest put aside his priestly functions and came out from behind the rood screen, down among the people, to make with them "great confession."

A further change would be required—the enlargement of the chancel. This would provide more space for the augmented and vested choir Dean Paradise recommended. The Music Committee, W. W. Howe, G. R. Westfeldt, and Samuel Trufant agreed. That summer Miss Irene M. Wiggins was employed to drill the children who would be added, and at Christmas the vested choir made its first appearance.

Not only women and children, but men were part of its regular complement.

The members of the first vested choir were: sopranos; Clark Nixon, Sterling Armstrong, Gustaf Westfeldt, Mildred Norton, Lola Sanders, Frances Fenner, Grace Hamilton, Irma Levy, Lydia Mattes, Camilla Scott, Alma Wilson, Ruth Bowman, Ethel Fenner, Julia Morse, Phoebe Nixon, Neo Ruiz, Dr. Eshleman, Alice Norton, Bessie Conrad, Celeste Eshleman, Catherine Gillean, Rosina Haber, Louise Mann, Isabel Spelman, Viola Thompson, Carrie Charles, Ethel Miller, Florence Holmes, Mildred Hall, Rosalie Nixon; altos: Carrie Spelman, Nellie Flower, Helen Dodd, Frances McKee, Clara Baer, Margaret Brinsmade, Mrs. G. R. Westfeldt, Elsie Fenner, Juliet Holt, Addie Mann, Olive Dodd, Jennie Jamison, Helen Dean, Minnie Shaw, Alice Venables, Maud Venables, Daisy Kernochan, and Helen Shaw; tenors, William Campbell, Britton North, James Ross, Alfred Pierpont, and William Fayssoux; basses: Mr. Thomas, Walton Robertson, G. R. Westfeldt, Mr. Anderson and Mr. Sanders.

The vested choir ennobled and beautified the worship of the cathedral. From its ranks were to come some of its most devoted worshippers and workers. Into it, too, went hours of patient labor by Mr. Schaffter and Miss Wiggins, by the choir members and by the women who made the vestments: Mrs. Howe, Mrs. Sessums, Mrs. Castles, Mrs. Paradise and Miss Seymour.

The new dean was satisfied with the internal organization of the cathedral: with the Sunday School, with General B. F. Eshleman as superintendent and P. L. Girault as assistant superintendent and the 170 pupils and 25 officers, and teachers; with the various women's organizations—the Parish Aid Society, the oldest of them all, headed, since the death of Mrs. Slocomb by Mrs. J. B. Wallace, the newly formed Cathedral Guild for younger women headed by Mrs. Harris, the Cathedral Branch of the Daughters of the King with Mrs. Clara Charles as president; the Parish Aid's Missionary Committee headed by Mrs. Richardson, which fulfilled the responsibilities required of it by the new diocesan Woman's Auxiliary and for whom it collected the dues and missionary gifts; with the newly formed young men's organization, the Cathedral Brotherhood.

But a cathedral's purpose Dean Paradise believed was broader. Eventually the churches of the city should combine in one central mission for the distribution of charity:

In that fair day when the cathedral ideal becomes a realized fact, I hope to see the churches of the city unite their forces in a central mission-house where lodging and food and work may be given to the poor, and which shall be managed upon a self-supporting basis. Indeed, it needs but the acceptance of the spirit of the Bishop's plan for this united work to begin at once, and for all the somewhat fitful and impotent efforts of individual congregations to bring their strength into a united effort to realize in our city that effective and practical charity which is the glory and justification of the churches elsewhere.

Christ Church Cathedral added a missionary, Mrs. Sarah W. Hanna, to visit the poor and sick. A Saturday morning mission school was started on Chippewa Street; here sewing classes were taught. The members of the Cathedral Brotherhood helped out in the manual training department of the Diocesan Free Kindergarten and mission on Tchoupitoulas Street.

There was so much that Christ Church Cathedral should be doing: so much that it was doing.

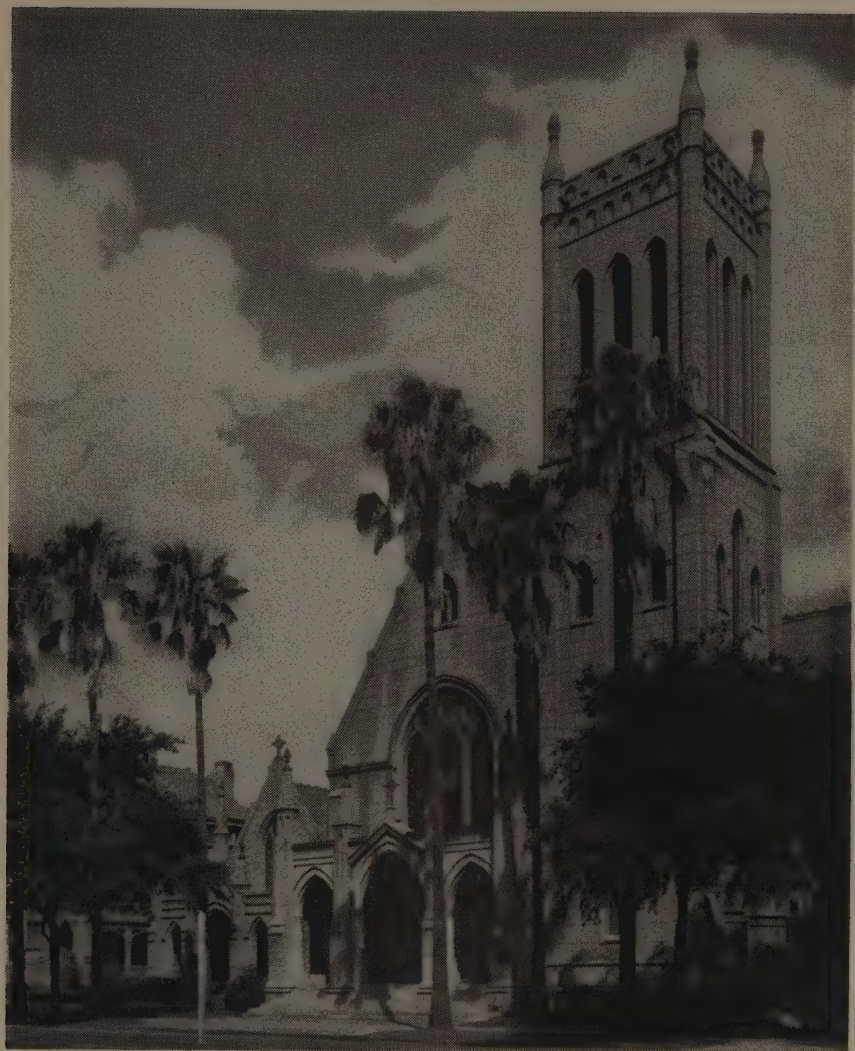
But the money for Christ Church Cathedral was not forthcoming from its members.

Matters came to a head financially in 1897 when the Easter offering was less than \$1,000. By then the parish was behind in its payments to both rector and organist, and an effort to obtain a \$30,000 mortgage to pay off old debts had failed as no one could be found to take the mortgage unless it covered both rectories in addition to the church building.

At this time Mr. Schaffter had been organist for 25 years and the parishioners agreed that something should be done in his honor. But a letter from the vestry was all the church could afford, the vestrymen decided. The women were not satisfied and raised the funds by which a chest of silver was presented to the man who had remained loyal through many administrations and vicissitudes. He acknowledged the vestry's letter: "The sentiments of the vestry, so beautifully expressed by you [Judge Howe] have made this Christmas the happiest in my life."

Mr. Paradise resigned in January, 1898. For the past year he had been contributing one-fourth of his salary to the church.

Efforts to sell \$15,000 worth of bonds to the parishioners failed. In July, 1898, Mrs. Harris agreed to permit the inclusion of the two rectories in the mortgage. The vestrymen assured her that the mort-



CHRIST CHURCH CATHEDRAL
St. Charles Avenue and Sixth Street. Built 1886.



TRINITY CHURCH, NEW ORLEANS

Here the first Synod of the Province of Sewanee was held in 1914.

gage would only be temporary and that they would use every effort to get the parish clear of debt. Finally, in February, 1899, the Penn Mutual Insurance Company lent the \$35,000 to the church. Mrs. Harris asked that General Eshleman, who had been serving as a member of the Finance Committee, be made trustee of the money.

Through the mortgage which covered all debts of the parish the affairs of the church were put on a more businesslike basis and the recurrent crises ended. Two months later the cathedral received the agreeable news that the Reverend Dr. Charles L. Wells would accept the invitation to be dean.

Dr. Wells, at 40 years of age, was already well known throughout the American Church. In addition to having been a parish priest in Massachusetts and Maine, he had been acting warden and professor of ecclesiastical history at Seabury Divinity School. A Bostonian, he had been educated at Harvard University from which, in 1893, he had received his doctorate in philosophy. He had studied for the ministry at the Episcopal Divinity School at Cambridge, and was ordained to the diaconate by Bishop Paddock of Massachusetts in 1882 and to the priesthood a year later. He came to Christ Church from the University of Minnesota where he had been professor of history for the past five years.

While Dr. Wells came for a few weeks in June, 1899, he and his family did not move to New Orleans until fall.

For the first year and half, Dr. Wells devoted himself primarily to strengthening the organizations he found at the cathedral, both those for work within and those for work without. Dr. Wells wanted the Mother Church to live up to her history.

Accordingly on the Sunday evening nearest St. Andrew's Day, 1900, Dr. Wells met with a group in the Carrollton neighborhood; here then was the beginning of the mission that would become St. Andrew's Church. In 1903, St. Andrew's built its first church edifice.

Years later, Dean Wells recalled the laying of the cornerstone:

It was a beautiful piece of clear marble which had been a part of the pedestal of the font presented to Christ Church by Mr. James Grimshaw, and it was laid on one of the original bricks which came from the old Christ Church on Canal Street . . . ; thus the newest church rested on the foundation of the oldest church, and the two were united together in a beautiful symbolic way.

The piece of brick was presented by Mrs. W. R. Lyman of Ruston.

When the new St. Andrew's was built in 1955, the Cathedral—St. Andrew's cornerstone became the foundation of the new font.

To make possible the continuance of the aggressive missionary activities he had undertaken, Dr. Wells recommended that Christ Church Cathedral get an assistant to the dean. The assistant who was called was the Reverend Gardiner L. Tucker. To him and to his successor, two years later, was entrusted, primarily, the care of the new St. Andrew's Mission.

To afford an assistant Dr. Wells suggested that the cost of the music be reduced and, as the assistant could carry out her duties, the woman missionary be eliminated. The Domestic Missionary Board would give about \$150 a year toward the assistant's salary and Dr. Wells himself would contribute \$200.

The assistant who followed Mr. Tucker was Frank Poole Johnson. Mr. Johnson came from Woburn, Massachusetts, to study for the ministry under Dr. Wells. He served as a lay reader at the cathedral, was then ordained deacon and priest there, and was called to be the first rector of St. Andrew's.

Relieved of part of his responsibilities, Dr. Wells had time to direct the organization of a kindergarten which took the place of the Diocesan Free Kindergarten and which was established by the cathedral in 1902 at Annunciation and Third Street with Miss Fanny McCall in charge.

The Saturday missions had been discontinued earlier, and the sewing classes now moved to the kindergarten building. A Boy's Club was organized in connection with the settlement activities. The kindergarten continued until 1907, Miss Eleanor Payne following Miss McCall as principal, and at a different location.

Music was a key to interest in the service, Dean Wells believed. Unfortunately, he and Mr. Schaffter did not see eye to eye on how this could be improved and Mr. Schaffter resigned just before Christmas, 1903, Miss Malone taking over the full responsibility for the music. The organ was completely overhauled in 1904 and given a Vox Humana stop, and an electric motor for pumping the organ.

The Cathedral Chapter of the Brotherhood of St. Andrew was organized in 1905, with a senior and junior chapter. Visiting the poor was entrusted to the deaconess, Miss Meta Grimshaw.

With the coming of its centennial year, Christ Church could count the largest number of communicants since moving to St. Charles

Avenue—675—and its largest Sunday School, with 210 enrolled. In the kindergarten were 50 pupils; in the Saturday sewing school, 55.

Fourteen years had passed since Christ Church became the pro-cathedral. It was still not consecrated. The debts accumulated during the building period still hung over the vestry. To Dr. Wells this was a shocking matter. Somehow, by all-out effort, the centennial celebration should include consecration of the cathedral.

Mrs. Harris, as usual, made an initial contribution of \$1,000 toward this end. By fall more than \$10,000 had been raised.

But in that year, which witnessed New Orleans' last yellow fever epidemic, the deficit in operating funds increased, eating into the fund for debt retirement. The parishioners loved their church, but not enough. The centennial celebration was worthy of the age of the parish. But the parish had to explain glibly that consecration would be held in the spring. A church cannot live on history. The celebration that was promised for a few months later would be postponed for years.

The commemorative service on November 19, 1905, was honored by the presence of the Presiding Bishop, the Right Reverend Daniel S. Tuttle.

In his explanatory remarks from the chancel, Dr. Wells pointed out that this celebration brought with it both obligations and opportunities. Christ Church had been the first Protestant church in the city. There were now over forty Protestant churches in New Orleans and hundreds of others in the former Territory of Louisiana.

Bishop Tuttle brought out the significance of two factors connected with the founding of Christ Church. The first was that those who banded together to establish the parish were allowed such freedom of religion that they could even vote what denomination they wanted; and, more significantly, they were then able to adapt themselves to the form elected. In this the bishop saw an ecumenical augury. He asked:

Am I unreasonable in indulging the hope and the belief that in God's own time, and not immensely far off, American practical good sense, under the grace and guidance of God, the Holy Spirit, will put an end to many of our divisions?

His second point was that in the early Christ Church all sections of the country had united, not only as to congregation but as to pastors. Significantly, Philander Chase, a New Englander, was the first

rector. He had been sent by the Bishop of New York, Bishop Tuttle recalled, and was to be Bishop of Ohio and then Bishop of Illinois.

To hear the Presiding Bishop and to join in the happiness of the occasion the parishioners crowded the church to capacity. In the congregation, sharing places of honor, were Lise and Ellen Frankenhush, Sunday School students, and sixth generation of a family connected with the parish since their great-great-grandfather Evan Jones had been an original incorporator.

With the centennial celebration over, the immediate incentive for consecration of the cathedral was gone. Because so much had been raised in 1905, the vestry decided against pleading for large contributions at Easter. Then came 1907, and the national financial panic.

By 1908 the small surplus left over from the \$10,000 raised for debt retirement in 1905 had been used up. The kindergarten had been eliminated. The dean's salary had been cut. Additional music, planned to increase attendance, was dispensed with. All the dreams of what Christ Church Cathedral could accomplish had faded before the disgraceful figures in the bank book.

In February, 1909, Dr. Wells received a leave of absence to fill temporarily the Chair of French and English Constitution and History at Harvard. Soon thereafter he resigned permanently from Christ Church Cathedral.

That spring, on March 17, 1909, W. W. Howe, senior warden and vestry member for thirty-seven years, died. In 1875 he had been elected senior warden and Samuel Flower junior warden. Together they had directed the affairs of the church through the hard days of Reconstruction and the selling and rebuilding of the church in its new field of service. After Mr. Flower's death in 1895, General Eshleman had been elected junior warden. Now, on the death of Mr. Howe, General Eshleman became senior warden. He was to survive his friend by only four months. His death ended an era on the vestry. It also brought to a close his more than 25 years as superintendent of the Sunday School.

Gustaf R. Westfeldt became senior warden. That same month the Reverend Dr. William Alexander Barr accepted the rectorship of Christ Church Cathedral, whose walls, covered now with vines planted 22 years before, had a venerable mien.

Dr. Barr, born in Danville, Kentucky, had received his bachelor of arts degree at Dartmouth College and his doctor of divinity degree at Union Theological Seminary. He came to Christ Church from St.

Paul's Church, Lynchburg, Virginia, where he had been rector for two years and president of the Standing Committee.

Things were far from well with Christ Church Cathedral that fall of 1909. With Dr Barr about to arrive there was no money for bills, \$2,000 had to be borrowed for running expenses, the organist, Miss Malone, had not been paid. Probably Dr. Barr did not know all of this in detail. But one wonders what manner of man was this who had the vision to believe these difficulties could be surmounted.

The vestry was delighted Dr. Barr had accepted their invitation and delighted he had arrived. But, short three members through death and removals, its other members were too busy to constitute a quorum for meetings. Meetings had been, for some time, held at a bank building down town, conveniently located for the men. The minutes had to be taken around for signatures in order to get business accomplished.

Dr. Barr requested that vestry meetings henceforth be held at the cathedral. This was done.

The communicant strength had dropped again. Dr. Barr found only 383 members. He loved music and thought better music a way to attract the missing worshippers. The senior warden who, for years, had been a member of the choir, urged Mr. Schaffter to return. By November, 1910, he was back at his former post.

Dr. Barr's first stipulation was that expenses should not exceed revenue. He hated all money matters, and yet his moral courage was such that he faced even these fiscal affairs straightforwardly. His goal was the cathedral's consecration. He could not know, nor could the vestry, that World War I was only a few years off. If the church were not consecrated before that time, the years would surely roll again in tortured succession.

Perhaps the arrival of Dr. Barr at the time that Mr. Westfeldt was senior warden was particularly providential. They shared many of the same interests, especially music and literature. They made a good team.

As a sign of the vestry's cooperation with the new dean, the vestrymen reached into their pockets and gave \$4,000 toward reducing the debt. And on April 10, 1910, Mrs. Richardson died. In her will she left \$5,000 to Christ Church Cathedral, \$5,000 to St. Paul's, and large sums to many other charities. The knowledge of the bequest heartened the vestry.

The women's organizations, as they had done consistently, held their bazaars, and counted the nickels and dimes which became one

thousand dollars and then another. They promised the vestry they would find the money for the costs of cathedral repairs, including the expenses of removing the ficus vines from eaves and gutters. Every penny raised by the men could thus go to debt retirement. In addition, the Ladies' Improvement Association under Miss Kate Minor began getting pledges from the parishioners, payable over a four-year period with interest due from the time of the pledge.

All members of the church were at last pulling together to decrease the debt.

But the real hero of the drama was the man who set and worked untiringly toward the goal that he knew was of utmost importance to the life of the parish. Too often good works had had to be discontinued to pay the interest on the debt. The debt must go. To this end Dr. Barr gave his full energy. In 1912 he asked the vestry to cut his salary ten percent so that the savings could go to the fund. When the vestry refused, he donated its equivalent, \$400, to the cause.

And then, on the night of July 22, 1912, Dr. Barr called the vestry to the deanery for a meeting. His florid face was more than usually red. He loved the dramatic. And he had a dramatic announcement to make.

Standing before the living room fireplace, he spoke emotion-packed words. He had personally canvassed the entire parish and had secured and confirmed pledges that would reduce the total indebtedness to a mere \$4,000!

It seemed incredible that the long road was so near its end.

That night the rectory was damaged by fire. Fortunately the damage was covered by insurance and the water logged building was put back in condition at little expense to the parish.

But Dr. Barr had been working under increasing personal tension. He underwent the first of two nervous breakdowns he was to suffer while in New Orleans. From his side, his wife wrote that if his absence would hurt the church it was her wish and her husband's that the vestry consider his resignation. But the vestry would not. For over eight months the parish limped along. Dr. Barr returned by Easter, 1913.

The next years were a time of waiting for the pledges to be paid. At first, to hurry things, the vestry asked Mrs. Harris if she would be willing to have the mortgage removed from the church when \$10,000 had been paid on the indebtedness, leaving only the rectories encumbered. Wisely she replied that if that was done she feared the

parish would never collect the pledges necessary to redeem the rectories.

On September 29, 1915, one of the worst storms in New Orleans history twisted the steeple on the church so violently that it had to be removed. On advice of Samuel Labouisse, the architect called in to examine the damage, the steeple was not replaced. More than \$3,000 had to be raised for structural repairs. In addition, the window in the transept had been badly damaged. The women undertook the heavy expense of repairing it. The wall at the Girod Street cemetery was damaged and had to be repaired. Again debt retirement money was in jeopardy.

Then a bubonic plague scare swept the city and resulted in a United States Public Health Service ruling, in which the city administration concurred, that the only way safety could be achieved was by the rat-proofing of the entire city. By August, 1916, this expensive concreting of the foundations of Christ Church had been completed.

As with all pledges, there were some which were not fulfilled. That set back the happy day.

Then on January 20, 1916, the senior warden, Gustaf R. Westfeldt, Sr., Dr. Barr's right hand man, died. Over his place in the choir was draped that next Sunday the black robe in which he had been wont to sing. An indefatigable and devoted Churchman, his passing was yet another barrier on the journey to consecration.

Despite all this, in June, 1916, Dr. Barr announced a deadline. The diocese would celebrate the twenty-fifth anniversary of the consecration of Bishop Sessums. He thought it would be "a beautiful idea, at the same time, to turn over the cathedral to the bishop for consecration."

All through the summer he continued his efforts. This was no time for a vacation. Contributions came in from all over the diocese so that the Mother Church might at last be consecrated. By fall he could announce that Frank B. Williams, not a communicant but the father of a vestryman, had promised to give the equivalent of the uncollected Richardson legacy and told the church that when the legacy was finally paid the vestry might use it as it saw fit. And then, at last, a final \$700 was turned in.

What a vestry meeting was that on October 31, 1916! The treasurer's report showed all bills paid and balance on hand of \$947.35. To achieve this report, more than \$26,000 had been paid out on the debt alone in the past twelve months.

According to the minutes of Gustaf R. Westfeldt, Jr.:

On motion duly seconded the report was approved and filed. Motion for a recess was carried. Subsequent to the recess, there being no further business before the meeting, same was declared adjourned.

For the first time anyone could remember, all debts were paid and there was money in the bank. No longer would the energies of an entire congregation dedicated to the glory of God have to be turned to fund raising alone. What a day for rejoicing. The vestrymen took a recess. What they did during that recess the record does not say.

Thus it was that 25 years from the time Bishop Sessums left the church of which he had been first rector, time-mellowed Christ Church Cathedral was at last ready for consecration. Of the men whose names had appeared on the cornerstone as members of the building committee, only one was to see it consecrated. He was James A. Renshaw.

At the sacred, joyful rite of consecration on November 26, 1916, Bishop Sessums gave words to what all were feeling:

Cheered and uplifted by a great success, released from the expenditure of much effort and means upon a burden of debt, stirred to deeper spiritual life by the appeal of this service of consecration, may your desire and your effort now turn more ardently and more powerfully to progressive work. May your service in human causes, in missions, in many undertakings of the church, greatly multiply; and be holy and acceptable to the Lord. May the consecrated church and the consecrated chapel be as citadels to your souls, fortifying you against evil and peril and disaster.

Five months after the consecration of Christ Church Cathedral, the United States was in the World War. A period which could have been devoted to building a stronger church found the younger men drawn into the service of their country, and again the parish tottered. Long-time trouble with the church's furnace culminated in the winter of 1918 in a complete failure of the boiler. By December 31, 1918, the parish again had an overdraft. That spring Dr. Barr suffered a second nervous breakdown. The church did not want to lose Dr. Barr. He had endeared himself to the parish and to the diocese. During his illness he was given a year's leave of absence, and Mrs. Barr

agreed he would pay the supply and that she would work with a committee made up of Messrs. Sauer, Machado and Leverich to find the right man. But this was hard. Attendance at services declined.

And Florian Schaffter, for most of 41 years organist and choir director, was forced to resign because of ill health. An enlargement of his photograph was made and hung in the choir room. Finally in July, 1919, Dr. Barr wrote a letter of resignation. His health would not permit him to come back.

He died November 12, 1923 in Toronto.

The world had become more complex with the emergence of the United States as a world power. New horizons would open within the country and beyond it.

Christ Church Cathedral, with a new dean, would have new challenges to meet.

CHAPTER XIX

THE LAYMEN AWAKEN (The Diocese, 1905-1919)

With the 20th century the Diocese of Louisiana found itself moving more closely to the greater life of the national Church. Gone were the days when the shadow from the cross on the village spire delineated the farthest limit of the male parishioners' interest in the Church.

As the diocese moved into this broader life, the laymen, and laywomen too, discovered themselves also to be what in fact they had always been; indistinguishable from the whole Body of Christ. Bishop and clergy still had their heavy share of responsibility. But at last the laymen had come alive. Under Bishop Sessums it looked, in those days, as if all objectives could be easily reached.

The fifteenth year of his episcopacy was marked by the admission into union of Grace Memorial, Hammond. To him in that year came honors and testimonials of affection tendered at dinners and services throughout the diocese.

A most heartening event in 1907 was the convention of the Church Congress which, ten years after it had first been planned for the city and then postponed because of yellow fever, at last came to New Orleans. From April 10-13 some of the best leaders of the Church met in discussions designed to stimulate and crystallize the thinking of the Church on subjects of policy and theology.

That fall the General Convention was held in Richmond, the first time it had met in the South since the Civil War, and only the second time in the history of the Protestant Episcopal Church.

These conventions were leaven in the dough. For Louisiana, there came added stimulus to the assumption of responsibility by laymen in the unexpected illness of Bishop Sessums. That December, physically and nervously exhausted, the bishop was forced by his physician to ask the Standing Committee to take over the ecclesiastical authority

of the diocese until he could regain his health. For some 20 months the Standing Committee acted as far as it could in his stead.

Headed at first by the Reverend Dr. Wells, and then, on his resignation from Christ Church Cathedral, by the Reverend Dr. Warner, the committee carried on efficiently. Thanks to the help of the Bishops of Texas, Mississippi, Kansas and Arkansas there was no falling off in the number of confirmations. And, stimulated by the desire to help out in the emergency, double the number of lay readers offered themselves for licensing.

During the bishop's illness the council talked of getting a young clergyman to assist him with details. A motion to elect a bishop coadjutor was lost. The canons of the General Convention still prevented election of a suffragan. On the bishop's return he was, for the first time, given secretarial assistance. Miss Delphine Charles was to serve him as part-time secretary for many years.

Unfortunately, the bishop was never to recover fully the early enthusiasm and energy which characterized the first 16 years of his episcopacy. His interest in missions was to remain as strong as ever. But the interest of the laymen was to expand so as to include not only increased help for missions but the undertaking of many other Church-motivated activities. His diminution of strength for leadership came, happily, at a period when throughout the country laymen were becoming more and more active in the Church.

Through the Woman's Auxiliary, the women of the diocese had early learned how much more could be accomplished by people banded together than as individuals. Nationally, the Woman's Auxiliary had been the saving factor in domestic and foreign missions. By 1906 the Louisiana women's position in the diocese was so definitely recognized that a number of parishes sent women as delegates to the Diocesan Council.

They were not seated.

The Committee on Credentials reported that it appreciated the faithful service of women but were of the opinion that there had been no clash between women and men in Church work because there had been no invasion of their respective spheres. The "respective spheres" had meant that the women had borne the burden of missions almost exclusively.

By 1909 this was no longer true. That year the Reverend Harry Roberts Carson, rector of Grace Church, Monroe, chairman of the

Diocesan Mission Board and himself soon to be a missionary to the Canal Zone and later Bishop of Haiti, was able to say:

For years, the women and the children have almost alone been supporting the missionary agencies of the Church. Afternoon teas and missions were the inevitable association. It is no longer true, and, under God, it will never be so again. The missions of the Church are occupying the minds of our business men, and they are ready to lend not only financial aid when approached, but, much more, in larger number than ever before, they seem to be ready to give themselves to the extension of the Kingdom of God.

The truth of his words seemed borne out in 1911 when in one year not only was \$5,248, the largest amount ever given for diocesan missions, turned in, but for the first time, the apportionment of \$3,600 assigned the diocese by the general Board of Missions was met.

The increased giving for general missions had been stimulated in 1908 when, instead of the haphazard methods of the past, a definite Committee on Apportionment was named at the instigation of the general Board. This committee which was to function for some ten years was informed by the general Board what the diocesan quota would be. The committee then decided what part the diocese could accept and would then apportion to the parishes the amount expected from each. First members of the Committee on Apportionment were the Reverend J. D. LaMothe, St. Paul's, later to be Missionary Bishop of Honolulu; the Reverend J. Orson Miller, St. Andrew's, and the Reverend Gardiner L. Tucker, St. Matthew's, Houma. In 1916, the Reverend Robert S. Coupland of Trinity, New Orleans, then chairman, was able to summarize:

It is a fact worthy of mention that the same diocese which nine years ago was giving outside of the Woman's Auxiliary \$700 to the Board of Missions is today giving nearly \$7,000.

This was due in great part to the strengthened organizations, all of which were promoting the missionary cause. Within the diocese there were now active chapters of the Woman's Auxiliary, the Junior Auxiliary, the Brotherhood of St. Andrew, and the Church Club. A committee was named to advance the Laymen's Forward Movement. With so many meetings the need for parish houses was apparent, and as fast as possible these were being built. In New Orleans at St.

Anna's, St. Paul's, and Trinity and in Houma, at St. Matthew's, these structures were acquired by 1913, either by gift or fund-raising drives.

The Brotherhood of St. Andrew, by 1913, was strong enough to become a state assembly rather than simply a local one. Through its junior chapters it reached the young men and older boys of the church. Under the presidency of E. A. Shields there were five junior chapters and eleven senior chapters, two being outside of New Orleans, in Hammond and Monroe. With the sponsorship of the Brotherhood in the South, the Gulf Coast Conference of lay leaders was inaugurated at Biloxi, promoted by B. F. Finney, field secretary for the South. Special emphasis of the Brotherhood was on church attendance, men's corporate communions, men's Bible classes and junior chapters. This was especially true during the presidency of F. H. G. Fry in 1915.

The Church Club continued its daily Lenten services, moving them in 1914 from Grace Church to the Tudor Theatre, in the very heart of the city's business section. Outstanding clergymen, brought to deliver Lenten lectures at evening meetings in the parish churches, cooperated with the city's clergy in conducting the mid-day services.

The lay readers also organized. In 1912 the Lay Readers' Association was formed with Edwin Belknap as president and Reginald P. Mead of Grace Church as secretary. Its purpose was to systematize services already conducted in city institutions and to lay the groundwork for missionary combinations under ministerial charge.

The Woman's Auxiliary, under the presidency of Mrs. Henry Leverich, Jr., who succeeded Mrs. James McConnell in 1911, began holding quarterly meetings in different cities throughout the state to give the 44 branches an opportunity to become better acquainted with its program. With sustained devotion and unusual energy and ability, Mrs. Leverich travelled throughout the diocese to strengthen old chapters and start new ones, the first president to do so. The president of the Junior Auxiliary, Mrs. Frederick Foxley, was put on the executive board of the parent organization to encourage the girls in the Sunday Schools who constituted its working membership. Mrs. Leverich went to the first meeting of the Woman's Auxiliary with the Board of Missions of the Fourth Department which was held at Knoxville in 1911 and later, when the department became a province, assisted in writing the charter of the provincial Auxiliary.

In 1914 the annual meeting of the Auxiliary began being held in New Orleans at the same time as the council meeting so that the bishop and some members of the clergy could attend its sessions.

The diocesan Auxiliary bought the land for a church at Morganza and then built the church which was consecrated on May 7, 1915. Later it assisted substantially in building the church at Eunice.

As increased lay work was characteristic of the Church as a whole, it became imperative to divide the United States into provinces each composed of several dioceses. The Board of Missions had already divided the country into missionary departments. Louisiana was in the Fourth Department. The General Convention took the geographical limits of the departments and called them provinces. Their purpose was to stimulate the carrying into action of programs developed by Triennial and to provide means of solving problems common to the province's member dioceses.

At first Bishop Sessums opposed the idea of provinces, fearing their result might be a welter of new canonical legislation. But after the General Convention authorized the divisions, he recommended that his diocese give its assent to inclusion, believing that the constitution reserved to the diocese the right to enter and, if desirable later, the right to withdraw. His objection as to legislation had been removed when the General Convention declined to give the provinces legislative rights.

Under the canon setting up the provinces, the diocese which was to have been host to the next meeting of the Missionary Council would be host to the Primary Convention, or Synod, of the province. The diocese had invited the Fourth Department to meet in New Orleans. So it was that, because of the change in status, what might have been a routine convention became a history-making occasion.

On November 17, 18, and 19, 1914, the Diocese of Louisiana was host to the Primary Synod of the Fourth Province, appropriately called Sewanee, as had been the Department.

Preliminary services on the evening of November 17 and Holy Communion the next morning were held at Christ Church Cathedral. All other sessions were at Trinity Church where the newly completed Howcott Memorial parish house made possible not only the sessions of the men's groups but of the Woman's Auxiliary of the province which met at the same time.

These group meetings and the presence of 14 bishops, 39 clerical, and 21 lay deputies added fervor to the already intensified activity of the Church in Louisiana.

In the secular schools of the nation new methods were being applied in education. The classrooms had been divided according to grades.

New techniques had been experimented with and used. But religious education lagged woefully behind. The Church became conscious of the need to bring Sunday School pedagogy into line with day school methods.

One Louisiana name was to become nationally recognized in this field. Gardiner Leigh Tucker, who was to be rector of St. Matthew's, Houma, from 1903 to 1938, not only put Houma on the diocesan education map, and the diocese on the provincial map, but placed the Fourth Province on the map of the general Church.

The Reverend Mr. Tucker was born in Columbus, Mississippi, in 1874, and was brought up in Mobile where his father, the Reverend Gardiner Tucker, was rector of St. John's. After graduating from Sewanee and the theological school, his first charge was at Mobile. While he was assistant to Dr. Wells at Christ Church Cathedral, the cure of the new mission which was to become St. Andrew's was entrusted to him. Coming to St. Matthew's, he early made it a proving ground for new methods of religious education. As his experience grew, he was given office after office, serving finally as executive secretary of the provincial Department of Religious Education for 20 years.

To make it possible for him to carry this load, St. Matthew's was one of the few churches in the diocese to have an assistant rector. Mr. Tucker was not satisfied to extend the Church through religious education alone. In 1910 he had established St. John's Chapel at Montegut and in 1914 opened three parochial missions: at Bayou du Large, at Donner and at Little Caillout.

In Christian education in Louisiana, other names which were to stand out were those of Mr. and Mrs. F. H. G. Fry. Mrs. Fry was appointed diocesan field worker for the Board of Religious Education in 1918, the first paid worker in this field in the diocese, and two years later was named by the bishop to the Board, the first woman to hold a position on a diocesan committee.

Symptomatic of the greater emphasis on religious education was the period set aside at each Diocesan Council for discussion of problems in this field. And with each advance, the title of the committee in charge of this diocesan work was made more impressive. Thus the committee which had promoted church institutes in 1908 became the Sunday School Commission. On the commission were the bishop and Archdeacon Kramer, the Reverend Dr. Wells, the Reverend J. H. Spearing, the Reverend W. E. W. Denham, Mr. Fry, F. S. Shields, Johnson Armstrong and Harry J. Carter.

In 1911, exhibits of Sunday School classwork were first shown at the council meeting, the New Orleans churches and St. Matthew's sending displays. Teacher training courses such as that of the Reverend R. I. Raymond at Natchitoches which had 40 adults enrolled were encouraged. A Home Department to stimulate adult education was instituted and at Mt. Olivet, New Orleans, the Reverend W. S. Slack had 121 adults enrolled.

One of the first interests of the new province was Christian education. In 1912 was held the first Sunday School convention of the Fourth District, to which went a large delegation from Louisiana. After 1914 the name of the superintendent of each Sunday School was listed in parochial reports along with those of the rectors and wardens.

In 1910 the Church finally established a general Board of Religious Education. Now, at last, the Sunday Schools were to have a little more assistance from the general Church than in the years when each parish had to find or devise its own material. The Board had no material of its own to recommend, but it was a clearing center through which information could be obtained. The provincial Board and, in 1915, the diocesan Board of Religious Education, formed a chain of information, weak in its initial years, but basic to any later steps that might be taken.

By 1917, the Christian Nurture Series had been evolved, and instruction in its use was on the agenda of the annual Gulf Coast Conference. This conference was open to all Church people from Alabama, Louisiana and Mississippi, who were interested in missions, Sunday Schools and other branches of Church work.

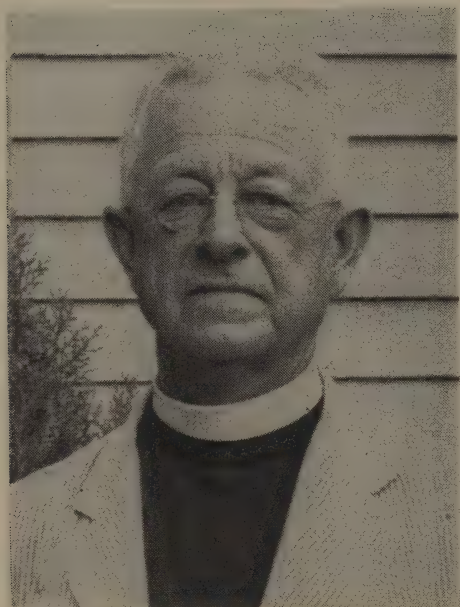
While most of those who attended paid their own way, the diocesan Board of Religious Education offered in 1916 the trip as a prize to workers in Sunday Schools outside New Orleans who placed highest on a standards report. Those winning that year were St. Mark's, Shreveport; Trinity, Morgan City; St. Matthew's, Houma; and the Church of the Redeemer, Oak Ridge.

The University of the South, which through all its life had set long vacations in the winter so that its Southern students could spend the hot months on the mountain, changed its policy in 1909, in competition with other colleges, and made its school year conform to common practice. This made its buildings available in the summer months for extension courses. The Sewanee summer training courses were gradually evolved, sponsored by the provincial Department of Religious Education. In memory of Mr. Tucker, the man who did so



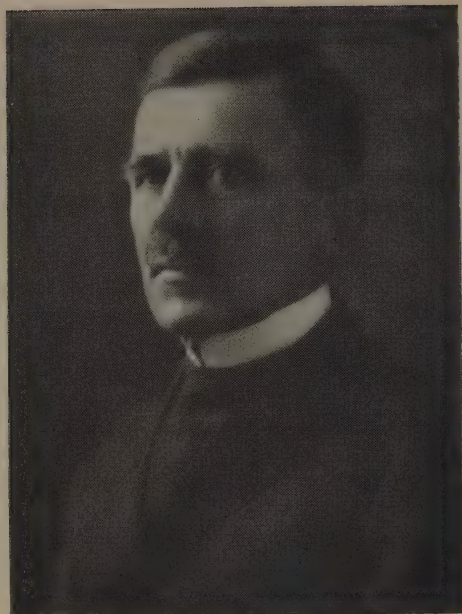
THE RIGHT REVEREND DAVIS SESSUMS, D.D.
Bishop of Louisiana, 1891-1929

Photographed at the time of the General Convention in New Orleans, 1925.



THE REVEREND
CANON C. B. K. WEED

Diocesan missionary in the city of New Orleans for more than 25 years, beginning in 1920.



THE REVEREND
GARDINER LEIGH TUCKER

Rector of St. Matthew's, Houma. Leader in religious education in the national Church.



ROLLO CARNAL JARREAU

Licensed lay reader of St. James' Church, Alexandria, since 1888. The longest such service in the Anglican Church.

much for the province in education, flowers are placed on the altar at Sewanee in his memory at the opening of each summer's sessions.

For all that the diocese was awakening to the need for religious education, support of the University of the South and of its theological school was never adequate. Each owning diocese, however, had the privilege of sending at least one theological student there for free instruction.

In the Diocese of Louisiana, additional funds for theological education were made available by the establishment in November, 1905, of the Baldwin Hunter Memorial Fund, given by the Reverend E. W. Hunter of St. Anna's, New Orleans, in memory of his son. Interest from the \$9,000 fund was sufficient to assist two students at a time to go through theological school. The first recipients of this assistance were John C. Goodman then a candidate, and Sidney L. Vail, a lay reader at St. Paul's, who were thereby aided to enter the consecrated ministry of the Church. Others benefitting from the fund were the Reverend Louis Amalric, Joseph H. Spearing, and Menard Doswell.

Deeply touched by the death of his son, a hopeless invalid, Mr. Hunter also established the Baldwin Hunter Relief Fund of \$2,000, interest from which was distributed semi-annually in nickels, dimes and pennies to the inmates of the Home for Incurables by a person named by the bishop. This distribution was made by the Reverend Mr. Hunter himself.

The importance of missions in college towns was recognized. The Board of Missions tried to find funds to place clergymen at Natchitoches, Ruston and Lafayette. "The influence that a capable man at those points can have on the future work of the diocese is boundless," it pointed out. By 1911 a church in Ruston was under construction through the enthusiastic cooperation of Mrs. L. S. Flournoy. And in 1917 the consecration of the new St. James', Baton Rouge, was viewed by the whole diocese with especial interest because "located in the capital of the state and in a university city, [it] holds a position of unusual importance."

Organized missions were established at Morganza, Eunice, Gibsland, Homer, Rayville, Winnfield, and Slidell. Unorganized missions were opened at Buras, DeRidder, Leesville, Logansport and New Roads.

Besides Mr. Tucker's parochial missions near Houma, other parochial missions were undertaken. The Reverend Byron Holley, while at Grace Church, New Orleans, established St. Matthias' Mission in 1906 to serve people living near Jefferson Davis Parkway. In 1911,

while at St. George's, he established St. Philip's Mission on Henry Clay near Magazine. These city parochial missions were made possible by the devoted services of lay readers. Under the Reverend Albert R. Edbrooke, rector of Grace Church, lay readers were sent regularly in 1911 from that church to the Church of the Ascension at Donaldsonville.

Conscious of the world apart in which deaf mutes live, a mission to deaf mutes was instituted by St. Paul's, assisted by the diocesan board. A teacher at the Louisiana State Deaf and Dumb School, H. Lorraine Tracy, who had been conducting a Bible class for his fellow mutes at St. James', Baton Rouge, and serving as their lay reader at St. Paul's, was ordained to the diaconate on June 11, 1913, and to the priesthood in 1915. His mission in the diocese was to continue fifteen years.

The one project subscribed to by most of the diocese, the Children's Home, was not allowed to languish. The 25th anniversary of the connection of Sister Mary and of Mrs. Clara Charles with the Home was observed in 1909. Under Mrs. Charles, who died in 1913, the Church Home Guild, made up of women from the various city parishes, had tried to make the Home ever more homelike for the girls. Mrs. Frederick Moore and then Miss Delphine Charles succeeded her in the presidency. In 1916 the Home chapters in a number of the New Orleans parishes were formed into a general association known as the United Church Home Chapters with Mrs. Frank A. Monroe as president. Under their auspices the children's reception room and the dining room were greatly improved. Frank B. Williams installed a steam heating plant.

Most satisfactory in 1914 was the inauguration, after a winter of untoward illness, of the plan by which each summer the children, in groups, were taken to Waveland, where they vacationed in a cottage put at the Home's disposal by the Hunt family.

Bequests and gifts greatly augmented the Home's feeling of security. And the \$500 to \$1,000 collected from members of the Cotton Exchange each Christmas by C. P. Ellis came to be counted on as assured revenue.

The modernizing of the Church's activities led inevitably to reappraisal of the methods used to finance them. All contributions for diocesan and general work of the Church had been raised on special days set aside annually for each purpose. Thus, the collection on Thanksgiving Day would be for the Widows and Orphans of Clergy Fund; the Sunday next before Advent, the Children's Home; Christ-

mas Day, the Aged and Infirm Clergy Fund; the second Sunday after Epiphany, Foreign and Domestic Missions; Quinquagesima Sunday, endowment of the diocese; second Sunday in Lent, diocesan missions.

But these "days" depended on the interest of the clergyman in charge and of the members of that particular parish or mission. In 1913, for instance, only two parishes took up all six collections, only seven took up five, and only two took up as many as four of these collections. Most of the churches still financed their own expenses through pew rents, though the Church of the Annunciation in New Orleans had continued its policy of free seats, supported by voluntary giving.

In the 1880's, Christ Church had discussed using envelopes into which regular weekly contributions could be put to augment what could be counted on from pew renters. Other parishes had come to use this method, each parish as it saw best. By 1914 some 1,002 parishes throughout the nation were using duplex envelopes, with one side to hold what was promised by the parishioners for local church expenses, the other side for what was pledged for missions. Coupled with these envelopes was a systematic visit to every member's home to get him to sign the necessary pledge card.

In 1915, on the prompting of Bishop Sessums and the Reverend Dr. Coupland of Trinity, New Orleans held its first Every Member Canvass.

Its official director was the Reverend R. W. Patton, missionary secretary of the Fourth Department. But its success was primarily due to the laymen who participated in it.

All the New Orleans churches except St. Anna's participated. Enthusiastic clergymen from other dioceses came to the parish churches to explain the plan. Central headquarters for the distribution of materials and cards were set up. The results were a doubling of giving for missions in the participating churches. Bishop Sessums said of the canvass:

While the effect of the movement in practical deeds is distinctly large and encouraging—still the spiritual uplifting can not but be even of greater benefit.

Even more uplifting to the Church as a whole as well as to the Diocese of Louisiana was the success of the drive which in the winter of 1917 created the Church Pension Fund system. Prior to the estab-

lishment of this pension fund for aged and infirm clergy and their widows and orphans, the general Church had had a Clergy Relief Fund. But that fund had been a charity, not a system of insurance, and was never adequate to the need. A stop-gap measure, the Convention of 1907 Fund, filled an immediate demand, but did nothing to solve the long-term problem.

It is a matter of pride that the Episcopal Church was the first to undertake and achieve a pension system for its clergy.

In 1907 a branch of the Church League of the Baptized was organized in New Orleans with Mrs. Udolpho Wolfe as secretary and treasurer. This group collected small amounts of money through the years to assist the national fund for aged clergymen. Then, in 1913, the General Convention adopted the Church Pension Fund system in principle. But, in order to make it operative, over \$5,000,000 in cash was necessary to pay the already aged and aging clergy for whom the 7½% to be remitted by the parish on salaries would not have built up enough endowment. Such small efforts as those that had gone into providing relief for the clergy would not be enough.

Realizing this, the Right Reverend William Lawrence, Bishop of Massachusetts, supported by the expert assistance of Monell Sayre, a layman of his diocese, worked up the plan by which the pension could be put in operation. In 1916 Bishop Lawrence resigned his diocese to direct the nation-wide drive.

In order to raise Louisiana's *pro rata*, Bishop Sessums appointed a laymen's committee composed of Warren Kearny, chairman, Alfred LeBlanc, A. P. Sauer, R. M. Walmsley, George A. Wiegand, Levering Moore, C. C. Krumbhaar and George W. Law. The committee got the benefit of the talents of the Reverend Gardiner L. Tucker, and his expenses and those of printing and stationery were paid by the committeemen. During the month of February, 1917, only, the drive was conducted in the diocese; and \$33,345 was raised in cash and pledges, with every cent going to the pension fund.

Never had so ambitious and deserving a project been undertaken and accomplished by the Diocese of Louisiana. Among the Church's 90 dioceses, Louisiana stood 24th in number of contributors and 32nd in the amount given.

At the council following the drive, two special facts were recorded. One was the self-sacrificing efforts of the chairman, Warren Kearny, whose organizational ability was to be felt repeatedly in Church circles. The other was that the Reverend Louis Tucker, then rector of

Grace Church, St. Francisville, had sent in the sum of \$2.32 to the secretary of the General Clergy Relief Fund in 1905 which was announced as the first money contributed toward a pension fund which in 1917 achieved not just the \$5,000,000 which was needed, but, instead, \$7,500,000.

The Church Pension Fund was established. The clergy would be provided for as a right, not as a charity. Had it existed earlier how much happier would have been the declining years of Dr. Hull, the second Episcopal clergyman in Louisiana. What a difference it might have made in the last days of the Reverend James Philson, at the time of his death the oldest priest in order of connection with the diocese, having been received in 1858. The long roll of baptism and confirmation records at St. Matthew's, Houma, and St. Stephen's, Williamsport (now Innis), testify to his faithful, loving and eminent ministry "of nearly sixty years of sunshine, strength and beauty." In retirement from 1910 to 1913, his death came in Shreveport four years before he would have received the benefits later clergymen could expect.

Now, in 1955, the Church Pension Fund so proudly set up almost 40 years ago, needs the inspired vision of informed Churchmen who can bring it, in turn, into line with present needs. The pension that was proudly hailed in 1917 is an inadequate pittance today.

Bishop Sessums' 25th anniversary was observed at a united service in New Orleans on the evening of November 26, 1916, at which addresses were made by Bishop Gailor of Tennessee, the Reverend Dr. Barr, Orloff Lake, and there was read a paper by Edwin Belknap, who as diocesan treasurer for so many years had much to recall of the quarter century of the bishop's episcopacy.

The Church Club of Louisiana gave a banquet and the bishop received gifts from the clergy, the laymen, the Woman's Auxiliary, the Junior Auxiliary, St. Mark's, Shreveport, the Sunday School of Christ Church Cathedral and the choir of the Free Church of the Annunciation. Most gratifying spiritually and materially was the consecration during that year of Christ Church Cathedral, which had been cleared from debt as an anniversary gift to the Bishop.

The consecration of Christ Church Cathedral had been achieved just in time. Five months more and the date might have been postponed again. For, by April, 1917, the United States of America was at war.

With World War I came the placing of the American flag in the churches of the diocese.

Here speaks Bishop Sessums in his annual address some 20 days after the declaration of war:

May the flag of our country, when unfurled in our Churches, mean not only duty to our country, but the duty of the nation to God. May it there mean the desire of the nation to be near to Christ; may it mean that our people seek to find and follow His ideals, and that the triumph for which they hope is not for mere earthly spoils—but to share in promoting the liberty which is obedience to law, in supplanting hate with mercy and good will, in uplifting the downtrodden and extending brotherhood amongst men, in setting righteousness and not power before the nation as a standard of greatness.

And, looking into the future, he hoped prayerfully that

the bitterness of this experience will dispose the peoples of the old world to adopt some international method which will give true promise of perpetual peace. Undoubtedly in this undertaking our country will seek to share.

In addition to the American flag, the service flag, with its blue and gold stars, was to make its appearance before the end of the nation's 19 months participation in world conflict.

There was scant thought of gold stars, however, on the spring day in 1917 when the historic Washington Artillery rolled martially up St. Charles Avenue, to the brave airs of its regimental band. Into the Harris Memorial Chapel at Christ Church Cathedral filed the men in khaki to receive the blessing of their aged, venerated chaplain, the Reverend A. Gordon Bakewell.

As the New Orleans artillerymen, like many other thousands of young Americans, followed the colors to distant lands, the diocese at home also geared itself to war. In conformity to the plan of the general Church, a diocesan committee on cantonments was named, with the Reverend Mr. Edbrooke serving as general chairman. Under his direction, parochial clergymen sought to keep in touch with Churchmen in Louisiana cantonments: at Camp Beauregard, Alexandria, the Reverend W. S. Slack, recently called to St. James', so officiated; at the aviation field at Lake Charles, the Reverend C. B. K. Weed, rector of the Church of the Good Shepherd; at the naval station at Algiers, the Reverend Sidney Vail of Mt. Olivet; at the other military and

naval camps and stations in New Orleans, the Reverend Mr. Edbrooke himself.

Two Episcopal priests were on duty as chaplains at Camp Beauregard, the Reverend James Gilmer Buskie, rector of St. James', Baton Rouge, with the 156th Louisiana Regiment, and the Reverend William DuBose Bratton of Mississippi with the 155th Mississippi Regiment. Chaplain Buskie was to go overseas with the Army.

The Reverend James M. Owens of St. Mark's, Shreveport, was connected with the Red Cross Camp Service in New Orleans, and the American Red Cross sent the Reverend Dr. Coupland to France. The national Brotherhood of St. Andrew appointed E. A. Shields to keep in touch with Episcopalians at Camp Beauregard.

The \$3,300 requested from the diocese by the War Commission of the Episcopal Church was promptly raised by a subcommittee of the diocesan Committee on Cantonments headed by William A. Bell.

Throughout the nation, methods devised by Bishop Lawrence for fund raising in the Church Pension Fund Drive were used in putting the Liberty Bond Campaigns over the top. In these campaigns as in Red Cross and other war-related work, Louisiana Churchmen took places of leadership.

In New Orleans, the notorious red light district was abolished at the request of military authorities. Bishop Sessums added his moral backing to that of others who saw to it that with the end of the war the district would not again be opened.

The war months and those which immediately followed were necessarily disrupting to the normal development of parochial and diocesan life. But, even allowing for the lives and time and energy the war had consumed, the over-all state of the Church in Louisiana had not improved markedly over her position at the end of the 19th century. She had been a city church then, as far as number of communicants were concerned. She was still a city church in 1920. That year the Reverend Mr. Slack prepared revealing statistics:

Of communicants reported, 56% are in New Orleans, 23% in the first six cities, 5% in the other four and 16% in the vast region outside; and it is chiefly from that region that the growth of the cities comes. Is it a wonder that even in New Orleans there has been a decrease of nearly 2% in number of communicants proportionately added in the last decade on those from 1901-1911, while there have been only 21 communicants added in all points outside the eleven cities above

mentioned in twenty years, 1,699 being reported in 1901 and 1,720 in 1920.

As depressing was the fact that the Church's successful appeal to the hearts of her sons had not reached the deeper reaches of their souls. From 1913 to 1921 only two postulants were admitted by the bishop and only two priests and one deacon had been ordained. In 1890 there had been 38 priests and deacons in the diocese, in 1920 only 40. Certainly transportation had improved somewhat; but mud roads were still the rule, automobiles among the clergy rare, and rail schedules restricting. More clergymen were needed. The Diocese of Louisiana was neither getting them from elsewhere nor raising her own.

The hope for the future lay in the spreading emphasis on Church work by men and women of the laity and in Christian education. Would their sons, through this education, grow up to enter the ministry of the Church?

CHAPTER XX

DEFYING THE HAPLESS TWENTIES

(The Diocese, 1919-1930)

The post-war decade of the 1920's was to be one of perilous disillusionment and decay throughout the United States of America. The ideals for which the nation had so well and willingly fought were dissipated at Versailles and, afterward, in American inertia and Europe's ancient hatreds and scheming. We turned away, disillusioned; yet how could the millenium for which the world had already waited nearly 2,000 years be ushered in by a few months of American participation in world affairs?

Few stopped to reason thus, and Church and State suffered. For the reaction was the Jazz Age.

The moral shock of world war contributed greatly to the increased number of divorces plaguing the American family. Chancellor J. Zach Spearing found the number of cases referred to him for canonical interpretation by parish priests increasing constantly. Did the canon permit or forbid the remarriage of certain individuals? The Prohibition amendment to the Constitution had brought, perversely, an increase in drunkenness. Woman's new status was evident in the national female suffrage amendment.

And many old standards of conduct became, for a time, derided antiquities.

Seemingly, the only verity was the dollar. The first post-war depression of 1922 was followed by the pseudo-prosperity which ended with the stock market crash of 1929. Speculation was as hard on the rural areas, where land values skyrocketed and then fell, as in the city markets. The great flood of 1927 brought more trouble to Louisiana. Most of the missionary area of the diocese was submerged. Churches were damaged and Churchmen saw their homes partly submerged in the Mississippi's grasping waters. The *Living Church* and the Presiding Bishop collected funds for the relief of the Church in Louisiana, and contributions were sent direct to Bishop Sessums.

Many individuals held true to their faith and their God. Because of them the Church in Louisiana continued to grow. But the pervasive atmosphere of the period was one of unbelief, cynicism, or lighthearted neglect of the soul. The courage of true Christians can be tested in such a time as well as in eras of physical persecution.

Within Louisiana, the Ku Klux Klan, cruel and cowardly distortion of the Reconstruction bands, brought strife and murder to the rural parts of the state, as it did in many and widely separated regions. Against this organized, powerful embodiment of mob rule the Reverend Alvin W. Skardon, missionary priest-in-charge of St. Andrew's in the Klan's stronghold of Mer Rouge, bore strong witness for the faith which teaches the brotherhood of man. Tendered a check for \$100 by the Klan, the Reverend Mr. Skardon tore it up contemptuously; and, coming into the church for an early celebration of the Holy Communion, he faced his small congregation and said:

There will be no service of the Holy Communion this morning. There is no Christian charity in your hearts and no peace in mine.

Turning, he left the church, its small band of worshippers brought to shame-faced realization of what Christianity had to mean.

The Church needed strong leadership at this period. The bishop was not able now to give it. By 1920 Bishop Sessums was 61 years old. The first period of his episcopacy had been brought to a close with his illness which caused a 19-month interruption of his work. The World War had caused another interruption of equal length. In the fall of 1920, the bishop's youngest son, Davis, a boy in his early 'teens, for whom the family had already had great concern because of a lung condition, was run over and fatally injured by an automobile. The death of the boy was a great shock to the aging man. Thereafter he took less interest in the boards, committees, campaigns and drives with which the diocese abounded. All were necessary, each had its place, but he could not regain the energy to direct and channel them.

Then, into what might have been a vacuum, moved a man whose whole life had been largely dedicated to the service of God and man. Able, intent, and autocratic, Warren Kearny gladly assumed most of the executive details of diocesan operation.

Mr. Kearny had been brought up in Trinity Parish, New Orleans, the son of a father who had also been a vestryman there. Watts

Kearny, his father, took his two sons into partnership with him in his building materials firm. Early the other brother was placed in charge of the day-by-day operation of the family business, freeing Warren for the civic and church activities he loved.

In 1910 he was elected to the Standing Committee on which he then served continuously until his death in 1947, being named its secretary every year from 1916 on. As chairman of the Church Pension Fund Drive he had learned to work with clergy and laymen throughout the diocese. Preferably, Mr. Kearny served on committees as secretary; and in the 1920's he was secretary or chairman of almost every important committee in the diocese with the exception of the Board of Religious Education.

Much of Mr. Kearny's detailed knowledge of diocesan affairs came from his chairmanship of the Nation-wide Campaign. The Nation-wide Campaign broadened the concept of the Every Member Canvass. Instead of putting the emphasis on reaching every member in the parish alone, its very name emphasized that throughout the nation all Episcopalians were together facing their responsibilities for the total Church program. It was devised at about the same time that radical changes in the structure of the general Church were authorized.

These changes were passed at General Convention in 1919. Under new canons, the presiding bishop, on the death of Bishop Tuttle who was then serving, would be elected, rather than take office through seniority. A National Council was organized, putting under one roof various commissions and boards, making each a department of the Council. Thus the old Board of Missions came to an end like the other boards, taking on the new name of the Department of Missions. A new Department of Christian Social Relations was established. Some twenty years later the Louisiana diocese would pattern itself after this new structure and the "Bishop and Council" would then become the administrative cabinet of the diocese. In the meantime the sessions of the Diocesan Convention continued to be called the council.

Under the Nation-wide Campaign plan devised by the old Board of Missions and then sponsored by the National Council, a Nation-wide Campaign Committee was named by each diocese in the Church. This committee was then charged with collecting all money for what the Church hoped to accomplish in the diocese as well as in the nation and abroad. The Church's Program, as it came to be called, was

seen as one unit, whether administered by the diocese or the national Church.

For years the expenses of running the diocese had been apportioned to the parishes on the basis of a percentage of what each gave for its own expenses. A usual assessment was 11% of the parish budget. In the Nation-wide Campaign solicitation the local budget, the diocesan budget, and the overriding Church's Program would all be explained.

An efficient person who ran the Nation-wide Campaign for the diocese would know in time what each parish and mission was spending, what the bishop and each agency of the diocese required, what each mission needed, what the Church hoped to accomplish. If less were collected than anticipated, the committee would have to decide which part of the program should not be slighted.

The bishop named the Reverend Alfred R. Berkeley of St. Paul's chairman of the diocesan committee, and Warren Kearny secretary.

The first Nation-wide Campaign in the Diocese of Louisiana was a tremendous success, though in that fall of 1919 only about half the churches actually participated.

The chairman, reporting to the 1920 convention that \$35,000 had been pledged, said

When we recall that total contributions for missionary endeavors at home and abroad have never exceeded \$12,000 per annum, it will be seen that we have secured pledges for three times that amount from only about one-half of the churches in the Diocese.

The *Living Church* rejoiced editorially that in this first year of the Nation-Wide Campaign "the miracle of leveling mountains was wrought before our eyes."

There were resultant procedural changes in the diocese. The old days for special collections, with the exception of that for the Children's Home, were abolished in 1924. The Church Pension Fund and Nation-Wide Campaign had superseded most of them. The Committee on Apportionment which functioned from 1908 to 1920, allocating the national missionary budget requirements to the Louisiana parishes, was discontinued. The time set aside annually at convention for pledging to diocesan mission needs was no longer scheduled. The diocesan Board of Missions told the Nation-Wide

Campaign what it would need, and its requirements were met from the campaign funds, as far as possible.

The first year of the Nation-Wide Campaign, the diocese sent three-fourths of what it had collected for the Church's Program to the general Church. With one-fourth kept in the diocese, Louisiana not only gave its missionaries nearer to a living wage but also added a city missionary in New Orleans, built a new church for St. Nathaniel's mission at Melville, replacing one destroyed by storm, and expanded its educational program. The publicity and inspiration of the drive brought larger pledges for parochial needs. Christ Memorial at Mansfield, for instance, was able for the first time to call a rector of its own.

The diocesan mission funds also went to buy automobiles, where imperative, for the missionaries. The coming of passable roads had put the missionaries behind the steering wheel rather than riding a train or sitting on or behind a horse. In one case it meant closing a mission, St. Andrew's, Lindsey, for lack of roads leading to it.

Few new stations were opened but some long untended were re-opened and many were given more regular and more frequent ministrations. Two were finally closed, St. Mary's, Bayou Goula, and St. John's, Laurel Hill. Their parishioners had died or moved away.

The bishop loved the missions and spent ever more time visiting them and the rural parishes. The regular meetings of the convocations, now for the first time held regularly, required more of his time.

In the mission activities of the diocese Mr. Kearny was to be his right-hand man. The entire clerical half of the diocesan Board of Missions changed in 1921, because of death or removals from the Diocese. The four new archdeacons were the Venerable E. N. Bullock, the Venerable J. D. Cummins, the Venerable J. M. Owens, and the Venerable W. S. Slack. Three of the five lay members served over an extended period: Warren Kearny from 1901 to 1942; George W. Law from 1908 to 1940; and R. P. Mead from 1914 to 1933.

In the diocese, the placing of the Reverend Caleb B. K. Weed as city missionary in New Orleans to minister in the hospitals and prisons and to transients re-opened a field of service dormant since the Reverend Mr. Bakewell had become incapacitated by age. In the automobile given him by the Woman's Auxiliary Mr. Weed was soon travelling 10,000 miles a year, almost entirely within the city limits.

The Auxiliary grasped the idea of Christian social relations faster than the diocese as a whole. Mrs. William Lamb, its first secretary

of Christian Social Relations, saw to it that the Auxiliary gave Mr. Weed all the assistance he needed. Churchmen gradually came to realize that their service for the Red Cross and Community Chest, on the boards of welfare institutions and in civic and community agencies could be sacramental in nature. Mr. Weed and Mrs. Lamb were both to become active in the province's Department of Christian Social Relations.

Another fruit of the Nation-Wide Campaign was that it gave the diocese enough funds to supplement what was contributed by individuals in Sewanee's Million Dollar Endowment Fund Drive so that the diocese met its quota in full and on time.

The Nation-Wide Campaign provided the Board of Religious Education, as all other diocesan boards, with the funds it needed. And Louisiana was alone consistently to meet its full obligation to the provincial board.

While the Reverend Mr. Tucker headed the province's Department of Religious Education, the supervision of diocesan religious education became more and more the responsibility of the field secretary, Mrs. Fry. She held teacher training courses throughout the diocese, and in 1927 Louisiana was second only to Tennessee in the national Church in the number of teachers holding approved teachers' certificates. At St. Mark's, Shreveport, Mrs. Cooper Nelson, the first parochial director of religious education in the diocese, conducted a weekday school of religious education.

Mrs. E. A. Fowler, Mrs. Fry and Miss Alma Hammond started an Episcopal Teachers' Association in New Orleans in 1923 to train teachers for the Sunday Schools. Once a month during the eight months of the school year, the teachers met at different parishes for instruction by clergy and lay leaders. Soon other adults began coming.

In 1938 the schedule of classes would be changed to once a week for eight consecutive weeks in the fall and the instructional series would be designated as the School of Religion. This continues to the present.

A program of Christian service for the Sunday School scholars was co-ordinated by the Woman's Auxiliary. The Church School Service League was organized in the diocese in 1920, taking the place of the old Junior Auxiliary of the Woman's Auxiliary and including boys as well as girls in its program. This League had supervision of the Lenten Offering, the Birthday Thank Offering, the Little Helpers'

Offering, and the Christmas box. Shortly, the Young People's Service League would take its place.

After its first impact, the Nation-Wide Campaign was gradually to lose its appeal. The National Council asked for smaller parts of the total collected in the dioceses as the dioceses failed to meet the percentage expected. Within the diocese, with difficult times, the money contributed for the Church's Program had to be juggled. Decisions as to which diocesan missionaries should be placed where, which stations should be manned, had to be made. Mr. Kearny, the Nation-wide secretary, saw to it that the bishop's decisions were carried out. Annually, he made the report for the committee. He knew the facts, and had the time to study them.

During this decade and a little earlier some changes in canon and procedure were voted.

Part of the work formerly done by the treasurer of the diocese was turned over in 1918 to a new officer, the custodian of the trust funds of the diocese. H. E. Grice was to serve in this capacity from then until the reorganization of the administration of the diocese into Bishop and Council. An analysis of the funds which he received then showed the diocese had capital of \$25,000 invested for the endowment of the episcopate: \$14,000 in the Aged and Infirm Clergy Fund; \$1,000 in the totally inadequate Widows and Orphans of Clergy Fund; \$4,050 in the Goodrich Fund; and the two funds given by the Reverend E. Wallace Hunter.

In 1919 the date of the annual meeting was changed so that from 1920 on the council was held in January. Also, on motion of Mr. Kearny, the bishop was urged to consider having some sessions of the council elsewhere than New Orleans, in order to stimulate the parishes outside that city. By canonical revision it was ordered that henceforth each alternate session should be held outside the city. The place of meeting in New Orleans was at first left as Christ Church Cathedral. But later revisions removed this provision. The first council meeting anywhere but at Christ Church Cathedral in 35 years was held in 1922 at St. Mark's, Shreveport. The council would have met there a year earlier except that fire all but destroyed the church and it was not rebuilt in time for the council of 1921. The cost of transportation for the clergy to the Diocesan Council meetings was also assumed by the council for the first time at this council meeting. A year later canonical provision was also made for the travel of delegates to the General Convention, Provincial Synod, and

meetings of the Board of Trustees of Sewanee, though funds were not always to be found for these purposes.

The Reverend Dr. Herman Cope Duncan was not to live to attend the out-of-city sessions which his Committee on Canons put into canonical form. In 1917 he had retired from St. James', Alexandria, after 37 years as its rector, the longest rectorate to date in the history of the diocese. At the council of 1920 he retired as secretary of the diocese, an office he had filled for 45 of the past 50 years. At this, his last council meeting, wearied by the multiplicity of reports through which the council had to sit, he proposed that the old council committee on dispatch of business be re-instituted. This change was his last action as chairman of the Committee on Constitution and Canons. Bishop Sessums held the service and gave the address at his funeral in December. His death brought to a close the service of a second generation of a family connected with the diocese since its earliest days.

The Finance Committee became a more workable unit by reducing its size, a suggestion of T. J. Bartlette, its chairman. And a council committee on publicity, proposed by the Reverend Menard Doswell, Jr., was named in 1921. A motion for such a committee some 20 years earlier had then been defeated. The diocese had come, in the meantime, to realize the need of spreading the Word by every possible medium.

Charles W. Army, prominent in the Brotherhood of St. Andrew and the Church Club, served for several years as business manager and editor of the *Diocese of Louisiana*, continuing for a short period as business manager only when the pressure of personal business made it impossible for him to continue as editor. The Reverend Sidney L. Vail, secretary of the diocese, took over its editorship and became managing editor shortly thereafter.

The Woman's Auxiliary had broadened in concept; it was no longer an auxiliary to the Board of Missions, but to the National Council, and so was interested in the work of the Church, and of the diocese as a whole. In many parishes it was to become the single parochial organization through which all work by women was channeled. However, in many, the Parish Aid and other local societies continued. In 1917, the Daughters of the King had been organized in the diocese with Miss Mary Levy as its first president. This remained, save for the Woman's Auxiliary, the only diocese-wide organization for women.



THE DAVIS SESSUMS MEMORIAL STUDENT CENTER

Built by the Diocese of Louisiana on the campus of Louisiana State University in 1929. One of the first erected by the Church in the United States; the first by any denomination in Louisiana.



ST. JAMES' CHURCH, BATON ROUGE

The Reverend Malcolm Lockhart and the vestrymen of St. James' conceived the plan which developed into the Sessums Memorial Student Center. The parish has maintained a consistent interest in youth work at the University.



THE GAUDET SCHOOL

Founded in 1902 by Mrs. Frances Joseph-Gaudet at 4119 Gentilly Road, New Orleans, and turned over by her to the Diocese of Louisiana in 1921. The purpose of this dedicated Negro woman was to assure continuation of her efforts to provide a proper environment for Negro children.



INTERIOR OF ST. LUKE'S, NEW ORLEANS, 1955

The only other work for Negroes conducted by the Diocese of Louisiana in the 1920's was St. Luke's Mission, New Orleans, founded in 1886. In 1946 the church would attain full parochial status and shortly thereafter move into its new home at 2809 General Taylor Street.

The primary missionary expansion of the diocese during these years was through two institutions, one of which, the Gaudet School, the diocese accepted as a gift; the other of which, the Student Center at Louisiana State University, was achieved through the vision of the Reverend Malcolm Lockhart of St. James', Baton Rouge.

The Gaudet Normal and Industrial School for Negro Boys and Girls was formally turned over to the diocese on March 14, 1921.

This school had been founded by Mrs. Frances A. Joseph-Gaudet, daughter of a lowly Protestant, Negro minister and an Indian mother. Mrs. Gaudet was born November 25, 1861, in Holmesville, near Summit, Mississippi. She lived with her first husband ten years. Because he drank heavily, they were legally separated and the then Mrs. Joseph, while supporting herself as a seamstress in New Orleans, began her work in the Women's Christian Temperance Union, becoming president of the Louisiana Negro chapter. Through this interest, she began to visit the prisons of New Orleans and found in them many adolescent boys awaiting trial. If guilty, these boys were sent to the Boys' House of Refuge, and if innocent they were, of course, released. But in prison they heard and saw many things the young should not be exposed to. To protect colored boys and girls from these influences, she would have the judge put them in her custody. It was then that she dedicated her life to protecting outcast young Negro children.

In 1902 she founded the school which bears her name and that of her second husband. Already she was world-famous for her mission work in prisons. She had visited 22 prisons in the United States and had gone to Europe, bearing letters of introduction from the mayor of New Orleans to prison directors of England and the continent.

Early she won the backing of Mrs. T. G. Richardson. Some few questioned the propriety of Mrs. Richardson calling a meeting at which a Negro woman would be present. But so correctly did Mrs. Gaudet present her case that soon afterward an advisory board was formed of the most prominent people in New Orleans, including such Churchmen and women as Albert Baldwin, Mrs. Mary Henderson, Miss Sarah Henderson, Alfred LeBlanc, Mrs. Richardson and others.

There was talk in 1907 of the diocese assisting in the development of the school, but no concrete steps were then taken. The principal support of the school above the sacrifices and efforts of Mr. and Mrs. Gaudet came through the publicity given it by the *Times-Democrat*.

In 1911 the girls' dormitory was built and named in honor of the school's first patroness, Richardson Hall. In 1913 the three main buildings were added. By 1921, the school plant, four buildings on 105 acres of fertile soil at 4118 Gentilly Road, was estimated to be worth \$100,000, and could accommodate 100 boarding students. In its last year of independent operation the school received \$3,306 in revenues, of which \$1,200 was given by the City of New Orleans for the support of children sent to the home by the judge of the juvenile court. On its advisory board then were such Churchmen as Robert H. Marr, George G. Westfeldt, and Alfred LeBlanc, its president for many years.

Mrs. Gaudet, a Methodist herself, decided to turn the school over to the Diocese of Louisiana because she wanted to be sure that there would be continuity in the management of the school.

Under the terms of the agreement, Mrs. Gaudet would have a room in the main cottage as long as she lived. The property could only be sold to further the purposes for which the institution was founded.

In this manner the Diocese of Louisiana undertook a new service for Negroes. It was to receive the assistance of the national Church, as it had through the years for St. Luke's, New Orleans. In the present instance, the help was to come from the American Church Institute for Negroes.

After the resignation of Mrs. Gaudet as principal because of her almost complete loss of sight, a succession of principals was placed in charge, several of them clergymen. A blacksmith taught his trade, a carpenter his. The boys at the school assisted the resident farmer in the truck gardening which produced vegetables for the dining hall and for sale. The girls were taught cooking, washing and sewing. Regular classroom subjects were taught.

The first board of trustees for the diocese consisted of the bishop, *ex officio*, and the Reverends A. R. Berkeley, Matthew Brewster, A. R. Edbrooke and, of the laity, Warren Kearny, Alfred LeBlanc, Walter Guion, William A. Bell, and G. G. Westfeldt.

In 1926 the Gaudet School was accepted as a member of the Community Chest. While some of the children were placed there by the city, others came as paying students. The religious character of the institution was emphasized after a fire had burned down the boys' dormitory in 1925, by the erection of a new building on whose first floor was an assembly room used for chapel and other purposes.

To look ahead, the history of the school, as such, was to end in

1954. Gaudet was not able to compete with the modern equipment and expanded curriculum available in the public schools. Despite determined efforts by the parents' organization which undertook to raise a large sum to meet the deficit in the costs of operation, it became obvious that the school would have to be closed.

But Mrs. Gaudet's work did not die. The cause to which she had dedicated herself for so many years was the welfare of Negro children. After long hours of conference and study, the board decided that her prayers could best be fulfilled by developing the buildings as a group home for normal but neglected Negro children for whom there is no other provision in the city of New Orleans. From this home the children can be placed in foster homes. The protection and loving-kindness with which Mrs. Gaudet wanted the boys and girls surrounded will be theirs, in fuller measure, through this change. The New Orleans Council of Social Agencies, which had long seen the need for a place to send such normal, non-delinquent children, endorsed heartily the new function of the Gaudet institution.

The 1920's were marked by an increase in emphasis on youth work. The importance of maintaining contact with the young people of the Church throughout their school years was thoroughly recognized. Thus the Board of Religious Education gave \$300 a year to the Y.M.C.A. for youth work at Tulane. In Baton Rouge, at Louisiana State University, it was relying on what St. James' was giving the Y.M.C.A. and Y.W.C.A. to keep in touch with Episcopal young people there and on youth work in the parish church.

In 1921, the Reverend J. S. Ditchburn came to St. Paul's, New Orleans, as curate. With enthusiasm and fresh energy, he founded a branch of the Young People's Service League which, in the fall of 1923 was organized as a diocesan body under the sponsorship of the Board of Religious Education. First officers of the Louisiana Y.P.S.L. were Edmund Thrash, president, Dorothy Foulkes, vice-president, and Richard Morse, secretary-treasurer. The strong New Orleans assembly was headed by John Gooch, with Dorothy Davis as vice-president, and Ruth Palfrey secretary-treasurer. In June, 1924, the organization held its first camp at Bay St. Louis with a total enrollment of 85.

Each successive camp was named for a Louisiana clergyman. By 1930 the Y.P.S.L. numbered 15 parish leagues with a membership of 300. Thus, the high school age group was organized for participation in Church activities.

Work with college students had long been carried on by St. James',

Baton Rouge. With the removal of the university to its new location three miles from the old campus, the rector, Dr. Malcolm Lockhart, suggested to the vestry the need for an Episcopal center on the new campus. Such vestrymen as Dean Charles E. Coates, Colonel A. T. Prescott and President T. D. Boyd, members of the staff at the university, and such other Churchmen as J. Hereford Percy and C. Vernon Porter were in enthusiastic accord with the idea.

At the prompting of St. James', the diocese put \$1,000 into its budget in 1925 to help St. James' expand its work with students. The Reverend Richard Baker, later Bishop Coadjutor of North Carolina, was chosen by the vestry as curate for this work. However, the diocese was unable to give this money, and though the council of 1926 endorsed building a student center on the campus, the work among the students continued entirely at the expense of the local parish.

St. James' went ahead, however, and by 1927 it had secured pledges of \$10,000. Then, a committee appointed in 1923 by the bishop and headed by Dr. Coupland proceeded to raise and borrow the rest of the required \$50,000. The Woman's Auxiliary made the first pledge, \$1,000, to the diocesan fund. The state legislature passed, in July, 1928, the necessary legislation, leasing the diocese a 200 by 200 foot plot on the campus. That November was begun the construction of the first Episcopal student center in the province and the first owned by any communion in Louisiana. Of the same type Spanish provincial architecture as the rest of the university buildings, it consists primarily of an auditorium, a chapel, and, on the second floor, an apartment for the student pastor.

The Reverend Mr. Ditchburn became in 1930 the first student pastor, serving until 1949. St. James' had made the center possible. The building was named in honor of the bishop in whose episcopate it was constructed, the Davis Sessums Memorial.

The center in the years that were to follow would more than prove itself as a point of continuing contact with the youth of the Church. From among the young men who took part in its campus life were to come 12 priests in its first 26 years: Iveson B. Noland, to be Suffragan Bishop of Louisiana; Skardon D'Aubert, Julius Pratt, John Womack, Harry Tisdale, Frank Wall Robert, J. Philson Williamson, Edwin C. Coleman, James Douglass, James M. Barnett, John Stone Jenkins and Balfour Patterson; and Carey Womble, a medical missionary in Puerto Rico.

It is interesting that part of the costs of building the center were met through sale of one of the oldest diocesan missions, Trinity Chapel, New Orleans.

Although other priests had served the chapel after the death of the Reverend A. G. Bakewell on February 22, 1920, its days were really numbered with his passing. By then few could look back to the time when the tall soldier-priest had been a layman, in business and wealthy enough to provide the first warehouse in which the Children's Home was housed. When, in 1930, the chapel was condemned as unsafe because of termite infestation, the council voted to sell the property rather than rebuild. This was done, and part of the proceeds were turned over to the center committee.

Thus, through the Davis Sessums Student Center, Trinity Chapel lives on.

At the end of the 1920's, the Children's Home, which had long been looked on as diocesan property, was officially turned over to the Diocese of Louisiana. Children's Home Chapters spread in the 1920's throughout the diocese, thereby augmenting donations by the New Orleans churches, individuals, and the Community Chest. But not until November 30, 1929, was the Home actually turned over to the official ownership of the diocese.

Henry M. Allen, who had been serving as treasurer and to whom had been entrusted the many details of the improvement of the building during the past decade, was selected by the bishop to continue as treasurer of the diocesan Board of Managers. With the bishop as *ex officio* chairman, the Reverend R. S. Coupland, D.D., was named vice-chairman and the Reverend Nicholas Rightor, chaplain. On the board were the Reverend Edward F. Hayward, the Reverend James M. Owens, D.D., the Reverend W. E. Vann, Jeff D. Hardin, Rollo C. Jarreau, Archie M. Smith, Chris Stander, Mrs. George A. Wiegand, president of the Children's Home Guild, Mrs. Alonzo Church, president of the United Chapter (which supervised the actual manual details of improving things at the home), and Miss Alice Parkerson, then social service secretary of the Woman's Auxiliary.

Just as the multiplicity of activities and committees in the parishes caused the earlier need for parish houses, a business headquarters for the diocese was now obviously required. The bishop had his office in the See House next to the cathedral, to which came his secretary to attend to his correspondence. Each board kept its papers wher-

ever its secretary and treasurer wished. The Board of Religious Education was the first to need formal offices, which were procured in 1925. But it was apparent that all needed headquarters. The old Diocesan House on Carondelet Street had been rented as a family home since the closing of the school for deaconesses, and its location then seemed too far removed from the downtown offices of the businessmen who made up the committees; so diocesan headquarters were established in the Louisiana Building in the business section in 1926.

In earlier days, rectories and parish houses had been the principal new building requirements of the parish churches. In the 1920's church edifices, outgrown and antiquated, were replaced. Fire forced the rebuilding of St. Mark's, Shreveport, and the Church of the Good Shepherd, Lake Charles. The Reverend Mr. Slack designed and supervised construction of a new St. James', Alexandria. And the Episcopal Church came back at last to Canal Street in 1920, after an absence of 36 years. Grace Church, New Orleans, quitted its quarters on Rampart Street and under the Reverend Mr. Edbrooke built on Canal and Marais. The Church of the Annunciation under the Reverend Mr. Vail moved closer to its parishioners and built on South Claiborne and Jena.

Smaller churches were also raised, among them St. Timothy's, Eunice; St. Matthew's, Bogalusa; and Christ Church, Slidell. St. George's mission, St. Philip's, finally built its church, at Henry Clay and Chestnut. And at Bayou du Large, members of the congregation built their chapel in 1922 with their own hands.

Two events were to have a profound effect on the spiritual life of the diocese. One was the meeting of the General Convention in New Orleans in 1925. The other was the Bishops' Crusade of 1927.

Many good Louisiana Episcopalians began their spring flower planting earlier in 1925 than did their neighbors. Moreover, they showed preference for two colors, the purple of ageratum, wild heliotrope, tiny michaelmas daisies and asters, and the gold of cosmos and zinnias. These were the glorious colors to be used at the General Convention which in October was to meet in New Orleans, the only Triennial ever held south of Richmond, Virginia. Six years before the actual gathering in New Orleans, preparation for the 48th General Convention began when, at the annual meeting of the diocesan

Church Club, its president, F. H. G. Fry, suggested that the men give serious thought to inviting the 1925 Triennial to Louisiana.

The council of 1922 passed overwhelmingly a supporting resolution presented by the Church Club. Then, prior to the General Convention in Portland, Oregon, a committee headed by the Reverend Dr. Coupland wrote every Southern diocese asking cooperation. Bishop Sessums wrote an invitation in rhyme. The official invitation was formally presented by the bishop and Archdeacon Slack on the respective floors. The General Convention voted to come to New Orleans.

Immediately thereafter Bishop Sessums appointed an executive committee with Warren Kearny as general chairman, and Mrs. James McBride, president of the Woman's Auxiliary, as head of the Women's Advisory Committee. General Convention Headquarters were set up in the Commercial Building on Canal Street, with the Woman's Auxiliary offices in the same suite. Mrs. McBride moved temporarily to New Orleans from Houma, and enlisted the aid of 400 women. The Finance Committee, led by L. M. Pool, quickly raised the \$32,000 needed to meet expenses of the convention. Mr. Fry as chairman of the Committee on Halls was to oversee all details connected with the convention halls, from procuring the meeting places themselves to providing the thumb tacks for the bishops' desks and the sanitary drinking cups by the water coolers.

The General Convention met on October 7, 1925, at the Athenaeum on St. Charles Avenue; the Woman's Auxiliary at the nearby Jerusalem Temple.

The Bienville Hotel at Lee Circle was headquarters for the National Council, administrative heads of the Church and its departments. But lodging for 2,200 delegates and 2,500 interested visitors also had to be provided. The Very Reverend J. D. Cummins headed the Committee on Hotels, T. J. Bartlette the Committee on Registration and J. D. Hardin and Edgar Mouton the Committee on Transportation. Mrs. A. R. Pierson and her diocesan Woman's Auxiliary's Hospitality Committee worked for practically eight months checking the suitability and price of accommodations offered in private homes.

Mrs. George Williams organized the Motor Corps which met the trains, took the guests to their lodgings, to the services, to the meetings, to the diocesan reception at the New Orleans Country Club, to the regatta and tea at the Southern Yacht Club. So well was the corps organized that in less than an hour it transported 1,200 visitors

from the Jerusalem Temple to the steamboat landing at Canal Street for a boat ride.

The Committee on Publicity headed by Clem G. Hearsey worked so closely with the Publicity Department of the National Council that the newspapers of New Orleans and of the United States printed nearly 50 percent more news of this convention than had ever been provided for any previous one. Mrs. George F. Wharton headed the committee of the Woman's Auxiliary which prepared the Convention Issue of the *Diocese of Louisiana* with brief histories of every parish in the diocese.

Mrs. F. J. Foxley, vice-president of the diocesan Auxiliary, arranged the entertainment of the Negro delegates. At the General Convention and at the meetings of the national Auxiliary these delegates sat with the delegations from their dioceses as always. At the close of each day's sessions sightseeing busses waited to take them to the Gaudet School for tea. Mrs. Foxley's handling of the problems involved in their entertainment and housing in a deep Southern city was described by Mrs. McBride as having been done "with a tact and understanding that virtually made history and paved the way for future conventions here and elsewhere."

Mrs. F. H. G. Fry was chairman of the committee on places of meetings and services for the Woman's Auxiliary; Mrs. Matthew Brewster planned for the afternoon teas; Mrs. William Lamb was charged with registration and checking; Mrs. Gustaf Westfeldt had encouraged the planting of the flower gardens and her committee assembled the flowers with which the arrangements in the two convention halls were made.

Mrs. McBride was elected by the Woman's Auxiliary of the host Province of Sewanee to preside at all sessions of the national Auxiliary.

The business sessions of the General Convention began at 3 p.m. on October 7, exactly 140 years after the end of the first General Convention in Old Christ Church, Philadelphia. For three weeks the entire Episcopal establishment was centered in New Orleans. From the Arctic Circle, the jungles of Africa, and tropical South America, from China, Japan and the Philippines, the bishops and other servants of the Church throughout the world gathered here to make decisions by which the next three years could bring closer the Kingdom of God.

Louisiana's deputies for this General Convention were the Rev-

erend R. S. Coupland, the Reverend A. R. Berkeley, the Reverend W. S. Slack, the Reverend J. M. Owens, Warren Kearny, J. Zach Spearing, R. P. Mead and F. H. G. Fry. The alternates were the Reverend S. L. Vail, the Reverend C. B. K. Weed, the Reverend G. L. Tucker, the Reverend Matthew Brewster, D.D., and J. L. Caillouet, E. G. Palmer, Dr. J. N. Thomas and George W. Law.

The convention would decide that a bride would no longer have to promise to obey; that Bishop Brent of Western New York was right in asking that the Protestant Episcopal Church have fuller membership in the Federal Council of Churches in several of whose commissions it was already participating; that a budget of \$4,500,000 for the triennium should be trimmed to proportions more acceptable to some of the delegates. The Right Reverend Ethelbert Talbot, the presiding bishop, would utter the formal decree deposing the aged Bishop of Arkansas, the Right Reverend William Montgomery Brown, from the ministry for heresies. The convention would for the first time elect its presiding bishop, choosing for this highest office the Right Reverend John Gardner Murray, Bishop of Maryland, in a vote which was a triumph for the High Church wing of the Church. The United Thank Offering of the Women of the Church would be \$909,813.50, of which the Louisiana Auxiliary would give \$14,048.

But on the morning of October 7, the principal question was: Would it rain? The reason for such anxiety was that under the great live oak trees in Audubon Park which came together to form a vast natural cathedral the General Convention was to meet in its first open air service.

The morning broke clear and warm, so warm that the 10,000 people who gathered in the park were glad of the programs which could serve them as fans. So warm that the women of the diocese who had carefully placed 2,000 stuffed eggs in the lunch boxes for delegates who might want to picnic after the service removed them just as carefully, and more hurriedly.

But that was behind the scenes.

What the mighty assemblage saw and heard and experienced was a profoundly moving service of praise and thanksgiving to Almighty God. Here, under the oaks which had led to the de Bore plantation where sugar was first successfully made in Louisiana, history of another kind was being made.

From a distance could be heard the sound of a trumpet. Soon it

was joined by a second. And then the waiting multitude standing under the moss draped trees heard the first words of the hymn, *Onward Christian Soldiers*. Down the central aisle came first the crucifer and cross, and then the combined choirs of all the parishes in the diocese, led by the Reverend Dr. Coupland, who was chairman of arrangements for the service, and W. S. Cudlipp, choir director of St. George's. As the first of the 300 choir members reached the raised platforms on either side of the wading pool, they turned and stopped to form a lane through which the bishops marched to their appointed places on the tiered seats. The hymn changed. Now the choristers sang *The Son of God Goes Forth to War*. Slowly the secretaries of the two houses, the Reverend Charles L. Pardee, D.D., of the House of Bishops and the Reverend Carroll M. Davis, D.D., of the House of Deputies marched between the singers, the American flag carried behind them. And then came the bishops of the Church in stately array, 130 strong, in black, purple and white. They, like the deputies and the thousands who had come from the farthest places of the world, from the smallest parishes of the diocese, from the proudest and poorest homes of the city, would all kneel together in general confession.

The first words of the first service of the General Convention were read aloud:

From the rising of the sun even unto the going down of the same my Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the heathen, saith the Lord of hosts.

The convention sermon was to have been delivered by Bishop Bratton of Mississippi. But the night before he had been taken to the hospital and his address was read by Bishop Gailor of Tennessee, president of the National Council, whose clear tones were carried far with the help of amplifiers, a modern innovation.

The service came to a close with the second recessional hymn, *Stand up, Stand up, for Jesus*.

That morning the two Houses had held Corporate Communion at Christ Church Cathedral. The next day the Woman's Auxiliary would present the United Thank Offering at Trinity Church. It was to be used for a chapel and gymnasium at the mission school in Han-

kow, China, to help St. Agnes' School in Kyoto, Japan, and to keep the Auxiliary's many women missionaries at work in the field.

That afternoon the deliberations of the bodies began.

During the period of the convention the great preachers of the Church spoke in the parish churches of the diocese, bringing new zeal to those who could not attend the convention as deputies.

Not only did the convention quicken the interest of the Church in the Diocese of Louisiana but it was an especial inspiration also to all the Southern dioceses, which thereby felt closer to the general work of the Church.

The funds raised for the convention were so skillfully handled by the chairman, Mr. Kearny, the finance chairman, Mr. Pool, and the treasurer, C. S. Williams, that \$7,000 was left after expenses of the convention were paid. Five thousand dollars of this were used to meet the full quota of Louisiana to the Nation-wide Campaign, thereby putting the diocese on the Roll of Honor. The rest was allocated by the bishop to help build the churches at Ponchatoula and Bogalusa, to restore the church at Ruston, to repair several rectories, and for use as needed by the Diocesan Board of Missions.

The Triennial was held at the same time that in Locarno, Switzerland, the Western powers were hammering out a pact which, it was hoped, would mean peace for many years to come. Surveying the world in which the Church of God prayed that the spirit of love might hold sway, the bishops prepared their pastoral letter which was read on the final day of the convention by Bishop Manning. It spoke of storm warnings in the East and forecast "racial conflicts greater and more disastrous than any this earth has yet known" unless there be found a "power strong enough to bind men together in world brotherhood."

The Bishops' Crusade was an evangelistic campaign throughout the Church.

All diocesan clergy save five were present at the Crusade planning meeting held the last week in November, 1926. Then came special services in the diocese on St. Andrew's Day with continuous prayers throughout the day. In some parishes, neighborhood group meetings for prayer and study were held. The week from January 9 to 16 was set aside as Intensive Week, with daily celebrations of the Holy Communion culminating on Friday with continuous intercessions.

The Crusade itself was inaugurated in the Louisiana diocese on

Sunday afternoon, January 23, with a meeting for young people at Christ Church Cathedral. After that, for six successive evenings the cathedral was crowded to capacity, several hundred people having to be turned away because not even standing space was available. The crusaders who came into the diocese to preach and teach the usefulness of life in the service of God were the Right Reverend Frederick B. Howden, D.D., Bishop of New Mexico, the Reverend Robert N. Spencer, rector of Grace and Holy Trinity Church, Kansas City, and Thomas Q. Dix, of St. Louis. Bishop Howden held the night services, Mr. Spencer the afternoon conferences, and Mr. Dix the supper conferences. The combined choirs of the city, 200 strong, sang at the Sunday mass meetings, and on the intervening nights these choirs alternated in groups of two. The great singing of the Crusaders' Hymn "in procession" as sung in English cathedral pilgrimages was acclaimed one of the most inspiring features of the Crusade.

At the closing service on Friday night, just before Bishop Howden's final sermon, the chairman of the diocesan committee, the Reverend Dr. Coupland, summoned to the chancel all those who had volunteered to take the evangelistic message throughout the parishes as diocesan crusaders. Here Bishop Sessums gave them a ringing charge, and then the crusaders, kneeling, received his blessing. At the conclusion of Bishop Howden's sermon, the crusader struck the keynote of the Crusade by calling upon the congregation to stand up with him and renew their baptismal vows.

The diocesan crusaders, as a great regiment in the army of the Lord, went forth on the following Sunday and for several weeks thereafter, carrying the Crusade throughout the diocese.

In only one parish and mission in the diocese was the Crusade not held. Just as the crusaders were about to board the train to go to Bogalusa a message was received that the church had been so badly damaged by wind storm that it could not be used.

The Crusade was to have its effect not only in the private lives of those who participated. From then on, the diocese was to have a committee on evangelism, to see that its spirit did not die.

Without the publicity which accompanied the Bishop's Crusade and the meeting of General Convention in New Orleans, and both as a stimulant to spiritual life and because of it, the period just before the opening of the 1920's marked the beginning of a weekly prayer group which for over 37 years would offer prayers for the heal-

ing of the sick on every Friday afternoon in the year except Good Friday. This oldest continuous prayer group in the nation continues still.

In November, 1918, two friends, Mrs. Frederick Foxley and Mrs. Charles O. Elmer, met daily for a week in St. George's Church, New Orleans, to pray for the healing of a mutual friend, a young woman who had developed epilepsy so that her mind was as that of a little child. At the end of this week of prayer a priest of the English Church who was in New Orleans, Father Gavin Duffy, suggested that the sick woman be taken to church and have the "Laying on of Hands." When Father Duffy placed his hands on her head and demanded the evil spirits depart, in the name of Christ, she fell to the floor in the worst convulsion she had ever had. The women feared she was dying. But from that moment she began to improve and, her mind returning, she resumed her active life in the world, cured.

Other women joined the first two and with Bishop Sessums' permission weekly meetings were begun in Christ Church Cathedral. The women got in touch with the Reverend Henry B. Wilson, founder of the Society of the Nazarene, in Mountain Lakes, New Jersey. As a branch of this society, the intercessory prayers were continued. Later, when the Society of the Nazarene's national headquarters were dissolved, the new name of the Cathedral Intercessory Prayer Group was adopted.

In addition to the weekly prayers at the cathedral, the group was later to organize its membership so as to have women available at a moment's notice to accept requests for immediate prayers for those in critical condition. The names of those for whom prayers are desired are sent in from all over the United States.

The leaders of the intercessory group—only three in its 37 years—have been Mrs. Foxley, Mrs. William Nes, whose husband, the dean of the cathedral, had been active in Maryland in the healing mission of the Church, and Mrs. Donald Everett MacDonald.

Mrs. Foxley, president of the diocesan Woman's Auxiliary when the prayer group was organized, later attributed the fact that the Auxiliary went through the war years without loss of membership or diminution of funds as a sign of the power of prayer.

The diocese, through the grace of God and with the help of His servants, weathered one of the most worldly decades in the history of the nation.

But the diocese too had had its unsavory moments.

The erratic Mr. Hunter, rector of St. Anna's, had become more and more original in his interpretation of the rubrics and dogma of the Church. Finally, he left the ministry of the Church, asked for and was given the money in two funds he had established in 1905, and precipitately announced that the parish church owed him some \$18,000 for which he held a mortgage. To save the historic church, in which Bishop Sessums had been elected bishop, and the only Episcopal Church below Canal Street, from going on the public auction block, the bishop and Mr. Kearny borrowed the money in the name of the diocese to pay the court judgment, and the parish became a mission.

In 1929 the diocese was forced to hold its first ecclesiastical court. Charges of immorality were brought against the Reverend Francis Van R. Moore, former assistant rector of Trinity, New Orleans. After a trial of several weeks he was found guilty of only one of the five charges and sentenced to a year's suspension. The court consisted of the Reverend R. R. Diggs, New Iberia, president; the Reverend Walter Lennie-Smith, retired diocesan missionary; the Reverend A. R. Price, the Reverend E. F. Hayward, and the Reverend C. E. Shaw, Covington. Mr. Spearing, the chancellor, was the prosecutor.

At Christ Church, Bastrop, on December 22, 1929, Bishop Sessums celebrated the Holy Communion in the morning, and at 7:30 that Sunday evening confirmed five candidates and preached. These were the last episcopal acts of the man who had been Bishop of Louisiana for 38 years.

Two days later, on Christmas Eve at 4:30 in the afternoon, there came from the See House the unbelievable news that he had died of a stroke. The bishop who had confirmed most of the Episcopalians in the diocese had been gathered to the Church Expectant. The diocese he had guided for two-fifths of its life would have to seek another shepherd.

The Standing Committee on that sad Christmas Eve called into session by its president, the Reverend Dr. Coupland, asked Bishop Gailor of Tennessee, who had presented the episcopal ring to his friend Bishop Sessums in 1892, to take charge of all arrangements for the funeral. Bishop Gailor was assisted by Bishop Bratton of Mississippi. Bishop H. J. Mikell of Atlanta and Bishop Coadjutor William Mercer Green of Mississippi were to participate in the service. The date of the funeral was set for Friday, December 27, at 11 A.M.

The place was to be the church Bishop Sessums had made his cathedral.

The clergy of the diocese, the lay members of the Standing Committee, the chancellor and the wardens of the parishes and missions were honorary pallbearers. The active pallbearers were the clerical members of the Standing Committee and the archdeacons of the diocese. Following the funeral service in Christ Church Cathedral some 150 automobiles drove in the funeral cortege to Metairie cemetery.

Not for many years had the diocese held an election for a bishop. No member of the Louisiana clericus in the diocese in 1930 had been present for the election of Bishop Sessums in 1891. No delegate to the sessions that year had been a delegate when the coadjutor was sought. The procedure of election was explained in the constitution of 1898. What did it say?

During the years since its adoption, the laity had become ever more prominent in the government of the Church. To the surprise of clergy and laity alike the articles of incorporation very clearly provided, as had the constitution of 1838, that clergy and laity should meet in separate bodies, the clergy to elect the bishop, and the laity only to confirm or not confirm the clerics' choice. Other surprises came to light. Certain parishes—the Church of the Nativity at Rose-dale, Trinity at Natchitoches, and Christ Church, St. Joseph, missions as far back as man could remember—were permitted by the canons the same number of delegates they had had in 1895—as many as the large self-supporting parishes were entitled to. It was too late to change the provisions before the election; but a commission was named by the Ecclesiastical Authority to study and make revisions of the charter, constitution and canons, article by article.

The regular meeting of the council was postponed to permit the canonical six weeks to elapse between the call for the election of a new bishop and the date of meeting.

The council met in Baton Rouge on March 12, 1930. The opening session was held at the Student Center, and then the clergy organized separately at St. James'. After eleven ballots the clergy had elected as bishop, the laity concurring, the Reverend Charles Clingman, D.D., rector of the Church of the Advent, Birmingham, Alabama. Many Louisianians had heard and met him at General Convention in New Orleans.

But the Reverend Mr. Clingman did not then accept the election to the episcopate. In 1936 he became Bishop of Kentucky.

A special session was called at St. James', Alexandria, for May 14, 1930. The Reverend Matthew Brewster, who was elected president of the Standing Committee on the resignation of Dr. Coupland, presided. On the first ballot the Right Reverend James Craik Morris, D.D., Missionary Bishop of the Panama Canal Zone, was elected Bishop of Louisiana.

Bishop Morris accepted the invitation, but asked to be permitted to attend the Lambeth Conference as he had earlier planned. The Service of Institution was therefore postponed until the Feast of St. Simon and St. Jude, October 28, 1930, when it took place at Christ Church Cathedral, at 11 in the morning followed by Holy Communion at which he was celebrant. Bishop Gailor of Tennessee, chancellor of the University of the South, preached.



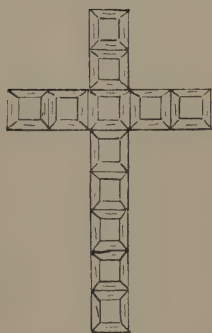
WARREN KEARNY

Chairman of the Diocesan Executive Committee for the General Convention, New Orleans, 1925. Senior warden, Trinity Church, New Orleans, 1920 until his death in 1947. Member of the Standing Committee, 1910-1947.



UNDER THE OAKS AT AUDUBON PARK, NEW ORLEANS

Here the first general service of the General Convention of 1925 was held. The Reverend Robert Saunders Coupland was chairman.



THE LUCRETIA HORNER McBRIDE CROSS

Presented to Mrs. McBride who presided at Triennial and given by her to be worn by succeeding presidents of the diocesan Auxiliary.



MRS. JAMES M. McBRIDE

GENERAL CONVENTION, 1925

CHAPTER XXI

A DECADE OF SPIRITUAL PREPARATION (The Diocese, 1930-1938)

For the Diocese of Louisiana there came with the election of Bishop Morris a decade of preparation for the second hundred years of its life. That so much was accomplished in these ten years was a miracle of God. For this was the period when the world's worst depression wracked the nation and the state.

Of this decade it can truly be said that these were the times that tried men's souls; and, being tried, the diocese was not found wanting.

Perhaps the character of the man who came to Louisiana as bishop had something to do with the diocese's successful weathering of the depression years. To Bishop Morris, the trials of the spirit were but tests to be joyfully met.

When he was a boy, James Craik Morris had attended the grammar school at Sewanee, sitting at the feet of the brilliant young Davis Sessums who was briefly its headmaster. Neither could know then that Bishop Morris would follow Bishop Sessums in Louisiana.

For Bishop Morris, as for Bishop Sessums, the connection with Sewanee was lifelong. He would live as an example of the type of cultured gentleman the University could produce. He would die there, May 5, 1944, and over his mountain grave the people of the Diocese of Louisiana would erect a commemorative cross.

Bishop Morris was born in Louisville, Kentucky, June 18, 1867, a grandson of the Reverend Dr. James Craik to whom Bishop Galleher had once been assistant. After being graduated from the University of the South and receiving a master of arts degree there in 1891, he was graduated in law from the University of Louisville.

But Bishop Morris was not destined for the legal profession. As a boy he had determined to go into the ministry. Almost immediately after graduation he entered Union Theological Seminary in New York and then completed his theological education at Sewanee. He was ordained deacon and priest in 1896.

All but seven years of his ministry which then began would be diocesan rather than parochial in character.

His first post was assistant to the dean at St. Matthew's Cathedral, Dallas, Texas. From 1898 to 1901 he was curate of St. James', Brooklyn, New York. From 1901 to 1916 he was dean of St. Mary's Cathedral, Memphis.

Then, his interest in youth work prompting him, he accepted the rectorship of Grace Church, Madison, Wisconsin, where he served also as student pastor at the University of Wisconsin. In October, 1920, he was elected first Missionary Bishop of the Canal Zone.

During his administration, the Cathedral of St. Luke at Ancon, Canal Zone, was constructed. But, of even more interest to the bishop was his missionary work among the San Blas Indians in the upper reaches of the Republic of Panama.

His love of music—he was a finished organist—would win him a place on the Joint Commission for the Revision of the Hymnal appointed in 1938. Among the hymns included in the new hymnal would be one by his Sewanee friend, the poet, William Alexander Percy.

What was the Diocese of Louisiana to which Bishop Morris came in 1930, eight years before its 100th anniversary?

It counted 12,592 communicants. Almost exactly half of its 17,383 baptized persons lived in New Orleans. Here there were eight churches: Christ Church Cathedral, St. Paul's, Trinity, the Church of the Annunciation, Mt. Olivet, St. George's, Grace, St. Andrew's; four organized missions: Trinity Chapel, St. Anna's, St. John's, St. Luke's; and two parochial missions, St. Matthias' Mission of Grace Church and St. Philip's Mission of St. George's. The Reverend Nicholas Rightor, rector of Mt. Olivet, was also priest in charge of St. John's and was missionary, as had been his predecessors at Mt. Olivet, down the Mississippi River at Buras at St. John's Mission. The city missionary, the Reverend C. B. K. Weed, held the regular services in the Children's Home Chapel. Trinity alone had an assistant minister. There were 13 clergy, the bishop included, resident in the city.

Trinity had the longest communicant list in the diocese; Grace, including its mission, stood second, and St. Paul's third. St. James', Baton Rouge, was fourth in size.

More than a quarter—28 percent—of all Louisiana Episcopalians lived in East Baton Rouge, Caddo, Rapides, Calcasieu, Terrebonne and Ouachita civil parishes, which contained the other larger towns

of the state, and the rest in 33 other civil parishes. Among them lived 22 priests and deacons to maintain the services of the church.

This was done by various means. Clergymen in the larger cities carried out mission work in nearby towns. Among them were the Reverend George F. Wharton, Jr., rector of the Church of the Good Shepherd at Lake Charles, who conducted mission services at All Saints', DeQuincy, and St. Luke's, Jennings; and the rector of Grace, Monroe, the Reverend Edward F. Hayward, who maintained services at the organized mission at Rayville, St. David's.

St. James', Alexandria, continued to minister to its parochial missions: St. Philip's, Boyce, and Mt. Olivet, Pineville. Its rector, the Reverend W. S. Slack, also made visits at stated intervals to the Church of the Holy Comforter at Lecompte, a diocesan mission. Services at St. Peter's, Marksville, founded in 1881, had long since been discontinued.

The rector of St. Matthew's, Houma, the Reverend Gardiner L. Tucker, took on from time to time any mission that needed and was lacking pastoral supervision and, in addition to the parochial mission at Bayou du Large maintained services at St. Anna's at Gibson and at Trinity Church, Morgan City.

Groups of parishes and missions might combine as in the case of those at Innis, Morganza, Rosedale, and Cheneyville, long ago self-supporting parishes, and Bunkie and Melville, mission points, under one clergyman who, in 1931, was the Reverend Crompton Sowerbutts, receiving diocesan aid to the extent of \$1,359.

As in the case of Hammond, Ponchatoula and Amite, a number of communities might together meet the costs of their clergyman. Or the diocese might place one missionary to minister to several churches, as was the case with the Reverend Walter Lennie-Smith who ministered to Opelousas and Crowley but lived in neither but in Alexandria.

In 24 of the 64 civil parishes the Diocese of Louisiana had not even a mission station. In these 24 parishes the scattered Episcopalians were too far separated from each other to combine to form a church, and being few seemed less imperatively in need of the missionary assistance of the diocese.

Historically, the Church in Louisiana had worked primarily to keep open those churches that had first been established. Since right after the Civil War many of those opened in Bishop Polk's time had

relied heavily on mission help. There had never been money enough to open many others.

The new sections of the state had been settled by people who brought their religious affiliations with them. In the rest of the nation, the percentage of Episcopalians was not great. Many of these were in the upper economic brackets of the population. Few felt the need to migrate. The Episcopal Church in Louisiana could not expand and did not so long as it depended only on bringing Episcopalians together in church or mission.

Other denominations could, and would, grow because of continuing arrivals into Louisiana of members of their faith and through ardent missionary efforts. By 1936, when the Episcopal Church had only 67 congregations in the state, the Southern Baptist Convention had 444, the Roman Catholics 414, the white Methodists 420, and the Presbyterians 94. In the northern part of the state, the Baptist and Methodist growth could also be attributed in part to the fact that through the years, as each section of the state became populated, the uniting of Christians for worship was more easily accomplished under the evangelical system than under the formal bishop-priest-vestry relationship required in the Episcopal Church.

In southern Louisiana, the Roman Catholics had grown through a higher birthrate, through the marriage of newcomers to the already predominantly Roman Catholic population and through the large number of Irish and Italian immigrants who in many cases brought their own priests.

While Bishop Morris was shepherd to a small number of souls, Episcopal Churchmen had shown themselves leaders through the years in the state's secular and charitable life. Their number was not large. But their works proved them strong.

Bishop Morris wanted to extend the missions of the Church. His plan was to realign the mission fields; give the archdeaconries the names by which they should rightfully be known—convocations—; call the archdeacons deans of convocations, relieving them of the impossible job of promoting missions while also serving as rectors of large parishes; and add to the diocesan staff an archdeacon to assist the bishop in missionary work throughout the diocese.

For every administration there are special factors that must be reckoned with. In Bishop Morris' period that factor was primarily the depression. It prevented the broad extension work he had wished for.

But the depression led to spiritual quickening throughout the Church. As man saw his own creations brought to nought he turned to God. And the Church, as always, offered the means of grace. Bishop Morris, deeply spiritual by nature, conscious of the Anglican base of the Church, encouraged the use of retreats, quiet hours and corporate communions in his diocese. The Bishop's Crusade in 1927 had called people to worship. Now, throughout the national Church, the influence of the College of Preachers, an institution of Washington Cathedral, was felt through the special training it was giving the clergy in how to conduct schools of prayer.

The Province of Sewanee heralded the new emphasis by organizing in 1931 what was called the Teaching Mission on the Great Commission. In connection with this the clergy of the province held a retreat at Monteagle in 1932, and the Southern bishops another, led by the Presiding Bishop, at the College of Preachers. The Reverend Mr. Ditchburn led the first retreat for students in the diocese, at Camp Onward at Waveland over the Thanksgiving holidays in 1931.

Week-long missions were held at St. James', Alexandria and at St. James', Baton Rouge in 1933. The young Hammond rector, W. Tate Young, the first Louisiana parish priest to be invited to the College of Preachers, conducted a School of Prayer weekly for a year at Hammond, Ponchatoula and Amite.

Then came the Forward Movement which was presaged by the Presiding Bishop's radio address in January, 1934, when from the National Cathedral in Washington he exhorted the people to learn anew and accept the purpose of God in their lives. General Convention that fall summoned the whole Church into a "forward movement" of united supplication for the Church and its work. Missionary teams were sent out to all the dioceses to present the message of the convention forcefully. It was to promote the Forward Movement that the Reverend Girault Jones of Mississippi first came officially to the Diocese of Louisiana.

The Forward Movement was organized in the Louisiana diocese in February, 1935, when Bishop Morris appointed the Reverend Mr. Vail chairman of a committee on the Movement. That March 10, there was held throughout the nation a corporate communion of the American Church. Bishop Morris celebrated the Holy Communion at Grace Church, Monroe, reporting 110 communicants of the 386 in the parish present at the service. Bishop Hobson of Southern Ohio came to the diocese in November, talking at the Sessums Me-

morial Center at Louisiana State University and at St. James', Baton Rouge, on November 12. On the next evening after conferences with the clergy and a talk to the women of New Orleans in the afternoon, he made a moving address to the largest congregation the cathedral had seen on any such occasion. In December more than 5,000 copies of *Forward Day by Day*, consisting of prayers and meditations, were distributed in the diocesan churches.

The depression had its uplifting value.

To Bishop Morris, cleaning the well-springs from which would flow the life of the diocese was all important. The family to him was the most important basic unit. Drawing from his knowledge of the Panama Canal area, he told the council of 1931:

When General Gorgas undertook to make clean the Canal Zone, a part of his method was to seek out all streams and purify them at their tiny sources in the hills. Thus, and in other like ways was that part of the world made fit to live and work in. And this, it occurs to me, is a kind of figure. Our life is a stream flowing from uninvestigated sources, and it is the function of the family, of the Church, to trace it to its secret spring, to purify it at its source, so that when the stream becomes a river the river may be sweet and wholesome and pure, and its waters may enrich the world.

It is not surprising that the deputies of the Diocese of Louisiana at the General Convention of 1937 took the floor to oppose successfully any relaxation of the Church's position on the marriage of divorced persons.

But would spiritual strength be sufficient to bring the diocese through the depression?

The diocese was in no position, financially, to have to face such an ordeal. It was burdened with its heaviest commitments in years: the mortgage on St. Anna's; the remaining debt on the Sessums Center; the accumulated deficits that had begun to develop as inflation grew prior to the stock market crash.

It is significant that despite these handicaps, the diocese came out of the depression with all debts paid and a nest egg amassed for the future. But that lay ahead. Bleak were the first five years of Bishop Morris' episcopate. In many homes there was the tragedy of actual want. And the dependence of the people on the state government for jobs to keep alive helped perpetuate the autocratic regime of Governor Huey P. Long.

The Church had an obligation to take care of its own. An attempt to meet this was made through the diocesan Commission on Christian Social Service. In January, 1933, Dean Nes became its chairman, taking the place of the Reverend Dr. Weed whose position as city missionary was now expanded to include a great deal of social service work. For the immediate emergency in New Orleans, Dean Nes organized representatives of the New Orleans parishes into a committee which started a soup kitchen on March 1. For thirteen months the soup kitchen continued, serving more than 6,000 portions of soup a month from the crypt at Trinity Church, which was offered as center for the operation. A trained social worker, Mrs. A. M. Hall, headed the committee which investigated all families requesting assistance. Colored families were aided through St. Luke's.

But long term planning also was needed. The same workers and others were mobilized in a City Mission Society organized at Bishop Morris' home on the evening of May 30, 1934. Its purposes were to assist the city missionary in his social service work and, after the close of the Emergency Relief Administration, to inaugurate a Church Family Service. Through this latter, all needy cases in the Church in New Orleans would be investigated through the one committee and aid from all parishes would be pooled. This would work out more equitably as the poorer parishes would be the very ones needing most aid for their parishioners but would have the less means, while the wealthier would have fewer calls for assistance.

The Church Family Service lasted only long enough to get organized. The creation of a series of Federal programs precluded the need of full-scale, organized welfare work by volunteers. But assistance to Dr. Weed was put on a more systematic basis.

Outside of New Orleans, St. Mark's, Shreveport, had the outstanding welfare program, maintaining regular office hours during which the needy could apply and, after investigation, receive assistance. All through the diocese, Church people were active in the secular organizations which began providing public school children with at least a bowl of hot soup daily.

The Christian Social Service Commission turned its attention to the rural areas. After a highly successful Southern Regional Rural Conference was held in New Orleans in November, 1935, Dean Nes arranged similar diocesan conferences, one at St. Stephen's, Innis, in April, 1936, another at Ponchatoula in 1937, and a third at Crowley in 1938.

But again, a more professional approach to rural social service was developed by the Federal government; the trained social worker came to replace the well-intentioned but usually inexperienced dispenser of assistance to the needy. Christian men and women found welfare work a new profession through which to live sacramentally.

Symbolic of the new emphases that were to come was the change in the administration of the Children's Home. Sister Mary Fitch died in 1932. For over 41 years she had run the Home. She had received the best training available to one of her generation, and before coming to head the Sisters of Bethany she had been in charge of the Home for Incurables in Washington, D. C. Her great heart had given far more of a homelike atmosphere to the Home than such institutions were wont to have. She had let the girls go to the public schools rather than be segregated in their own Home classrooms; she had let them have outside friends; she had tried to develop each girl according to individual abilities. From the Home had come teachers, the principal of a New Orleans school, trained nurses, a missionary—Miss Mona Connell.

But the techniques of 1891 were not those of 1932. There were no Sisters of Bethany left to carry on the noble work, no young Sisters who might have been educated in modern welfare science. Sister Mary was the last of the Sisters, two others having preceded her in death by a few months.

In accord with the times, the board appointed a trained social worker, Miss Mary Clifton Wharton, as superintendent. She had come to help Sister Mary with case work a few months before her death. One of Miss Wharton's first acts was the abolishment of the blue checkered aprons the girls had been required to wear to chapel. She permitted the older girls to have dates.

Other changes were near.

By 1937 it was apparent the Home must move. The neighborhood had deteriorated and was not a good one for the girls. The building was big, old, and in need of costly repairs. Contributions from the parishes and Community Chest had dropped during the depression. The Home had once housed 82 girls. The average number had now decreased to about 30 as Federal aid programs made it more possible for children to be raised in their own families or in foster homes. There was still need for a Church program of care for dependent children, but the old building was an inefficient answer.

It was sold on July 6, 1940, to the New Orleans Hospital and Dis-

pensary for Women and Children and the Home moved into temporary quarters at 730 South Carrollton Avenue.

In 1941 the Reverend Dr. Coupland who had headed the board for many years, the Reverend Dr. Weed, Archie M. Smith and Henry M. Allen, all devoted and active friends of the Home over an extended period, resigned. This necessitated a reorganization of the board. The Reverend Girault Jones was elected vice-president.

The Home, as it had been for 83 years, was no more. It would now be a Church-controlled social agency in Louisiana acting primarily as a diocesan child-placing center with a small receiving home. Its earliest mission, to care for boys as well as girls, was restored. Miss Mottie Bess Ahrens, a professional social service worker, made a survey of the diocesan needs to decide how best the Home could meet those needs. A trained social service worker, a Church woman, would be executive director, to locate suitable foster homes for Episcopal children and supervise placing of the children. Mrs. Janet R. Weigand was elected in February, 1942, to this post, where she still serves. Matrons at the Home after Miss Wharton were Miss Martha Jones, Mrs. Florrie Lawless, Miss Ahrens, and Mrs. W. Milton Knight. In 1942, Mr. and Mrs. Mortimer Walker became foster parents at the receiving home and served in that capacity for eleven years.

The Home had been made possible not only by the continuing contributions of parishes, guilds, the Community Chest, and individuals but by large gifts and legacies. Among those over \$5,000 received during the years were those of Sarah B. Lawrason, 1884; Mrs. Charles Howard and Caroline S. Tilton, 1909; Mrs. Francis Martin, 1911 (Mr. Martin gave a matching gift of \$5,000 that year in her memory); Mrs. Ida Richardson, 1911; Morgan Whitney Estate, 1914; Edwin Gould, gifts of \$9,000 over a period from 1925 to 1932; Mary Walker Estate, 1929; Carrie Scott Boyce, 1933. In 1932 Sister Marie had left the Home all she had: \$1.02. In addition, invaluable gifts had been received in the form of such professional services as that of Dr. Isidore Cohn who began caring for the children in 1910 and continued supervising their health for 45 years.

The Home, under its new policies, would have just as great need of support as it had earlier.

The depression which meant need and the development of the social worker also had its effect on every parish and mission in the Church and on the Church's Program. The bishop's salary was cut.

The rectors' salaries were cut. Pension premiums fell behind. Extension work was impossible.

The Committee of the Church's Program, charged with raising and dispensing the money for diocesan and general Church programs, was hard put to allocate the smaller amounts now being contributed. To have enough to keep the diocesan missionaries from starving the committee had to hold back part of what rightly should have been remitted to the national Church. In 1933 a part of the salaries of the missionaries was not paid, and all refunds of travel expenses were eliminated. In 1934 the missionaries were notified not to expect more than 90 percent of their salaries.

The Louisiana diocese's contribution to the general Church dropped from the \$20,000 given in the best year in the 1920's to the \$4,593 sent in 1934. That year the diocese actually received within \$400 of the amount it had sent: \$2,770 for the Gaudet School, \$500 for St. Luke's and \$918 for the missionary at Bayou du Large. Of what the diocese remitted, \$2,636 came from the Sunday Schools and \$1,000 from the Woman's Auxiliary.

Warren Kearny, chairman of the committee, fought valiantly to secure as much as possible for the national Church. The decisions as to what to pay and what not to pay were largely his. It was a major responsibility—the responsibility for the greater part of the diocese's mission funds, within and outside the diocese.

Bishop Morris, like Bishop Sessums before him, relied on Mr. Kearny for much of the administrative direction of the diocese. This devout layman dedicated his life to the Church and to such institutions and causes as the Kingsley House Association of which he was president for 27 years, the Waldo Burton Memorial Home for Boys on whose board he served for 33 years, the Eye, Ear, Nose and Throat Hospital whose president he was from 1932 to 1940 after serving on its board since his young manhood in 1903. One of the great laymen of the Episcopal Church, he was to be elected deputy to the General Convention ten times before his death on November 8, 1947, and be executive vice-president and secretary of the National Laymen's League, a member of the National Commission on Evangelism and the Joint Commission of the General Convention Considering the Status of the Negro. For 43 years he was a vestryman at Trinity Church, New Orleans, serving as senior warden for 27 of those years. In 1936 he was elected the representative of the Fourth Province on the National Council.

Another effect of the depression was the suspension in 1932 of the 36 years old diocesan publication, *The Diocese of Louisiana*. It had been financed in major part by advertisements which could not now be sold. *The Louisiana Churchman*, a smaller, four-page folder, also edited by the Reverend Mr. Vail, took its place, appearing four times a year, without advertising.

The diocese would cheerfully have sold some of its property: St. Anna's, the Diocesan House on Carondelet Street, Trinity Chapel. There were no takers for the first two. Only Trinity was sold.

By 1935 the worst of the storm was over. The diocese finished the year ending that January with nothing owed its missionaries on that year's salaries and with a partial payment made on the deficits of the previous year. The pension premiums were sufficiently up to date to protect the status of the diocesan clergy.

One good result of the depression in the diocesan mission field was that it speeded some realignments. These were designed to save travel time and money, and the depression encouraged such savings, offsetting the fact that a missionary acceptable to one or two congregations might not be acceptable to the third in a group and the missionaries' own predilections to minister where they already knew the people.

One of the realigned fields was that which in 1934 was made to include St. Joseph, Tallulah and Lake Providence. That year the young Reverend Skardon D'Aubert was placed in charge of the group. The congregations assumed full responsibility for his salary, effecting the saving of one missionary's pay. From Tallulah Mr. D'Aubert recommenced services at Waterproof where before the Civil War the Reverend William Kirtland Douglas had organized a parish which was brought to extinction by floods; and at Delta where little St. Paul's had long been unused. Mr. D'Aubert left Tallulah in a year, but the impetus of his months with the group resulted in Trinity Church asking for and receiving full self-supporting parochial status in 1940.

The churches in Crowley, Opelousas, Jennings and Washington banded together as a single cure in the summer of 1935 and also relinquished diocesan aid. The Reverend Julius A. Pratt, Jr., was priest-in-charge.

These depression years were hard years. But splendid, wondrous achievements abounded.

In New Orleans, the first new mission in twenty years was opened

in 1931. The Reverend Frank L. Levy, a deacon, went into the Gentilly section of the city and organized the Mission of the Holy Comforter, meeting in homes of two of its members. He, and his successor, in 1934, the Reverend Roberts P. Johnson, served both this mission and St. John's.

St. John's through all the years of its life had never become a parish, despite such unremitting loyalty as that of Orloff Lake, its lay reader, and other sons of the Church. Too close to Trinity Church—the chapel was at Third and Annunciation—the number of its communicants was never large. In 1935, only 62 were reported. They could be absorbed into Trinity Church.

The nearest Episcopal Church to the Gentilly section was miles away.

On recommendation of Bishop Morris, the two missions asked to be merged in 1936. St. John's property was sold to the Third Street Baptist Church in 1939 to help the new Holy Comforter Mission buy land for a church. A parishioner of St. John's, Miss E. Lemmer, left property in her will which also was sold for this purpose. Thus, Holy Comforter was a direct inheritor from St. John's and the old Calvary Church which had preceded it. Its church building was erected in 1947 on Mirabeau at Elysian Fields Avenue.

At Abbeville the little unorganized mission of St. Paul's, established in 1894, during the six years from 1932 to 1938 built and furnished its church, put in a new electric organ, and met all its financial obligations to the Episcopal and Council Fund and the Church's Program. These accomplishments resulted from the fact that the Reverend Robert Russell Diggs, rector at New Iberia, came regularly each fourth Sunday to celebrate the Holy Communion and that J. F. Faber, a lay reader, soon to be a postulant, conducted the other services and maintained an active Sunday School.

In New Orleans another heartening achievement was that of Grace Church which, by its semi-centennial year, under its rector, the Reverend Donald H. Wattley, had paid off its staggering debt of \$58,000 and was preparing to build on its new property at 3708 Canal Street. Here, in a residential section, the parish could serve more effectively than on the edge of the business district, neither in the center of town nor in a section of homes. With this plan in mind, its 30 year old mission, St. Matthias', was closed in 1936 and the beautiful old house in which it had been worshipping on the new Grace Church property was torn down. St. Matthias' records, like its congregation,

became part of Grace Church. The depression providentially made it impossible to sell the Canal Street site. St. Matthias' lived on in Grace Church, which later leased its property at Canal and Marais to the Texas Oil Company for what would in effect be an endowment. In 1954 the new, very modern plant would rise during the rectorship of the Reverend Sherwood Clayton.

St. James', Alexandria which had been erected at a cost of more than \$126,000 in 1925, completed payment on its indebtedness and was consecrated in 1935. A substantial parish house was also built during this same period.

Trinity Church, New Orleans, built a chapel for St. Stephen's Mission at the Gaudet School. St. John's, Minden, totally destroyed by hurricane, was rebuilt by the American Church Building Fund, the diocesan Woman's Auxiliary and the congregation itself.

For Sewanee, too, the years of travail were also years of progress. This can be credited in large measure, as Bishop Morris said in 1936, to the "unceasing, intelligent and self-effacing labors of the two lay trustees from the Diocese of Louisiana," Warren Kearny and L. Kemper Williams. The University which had conferred the honorary degree of doctor of civil law on Mr. Kearny similarly recognized Colonel—later General—Williams in 1937.

After the death of Bishop Gailor, chancellor of Sewanee for 27 years, the constitution of the University was changed in 1937 so that the chancellor, a bishop, would no longer need to take administrative charge of the University, that duty being delegated to the vice-chancellor. Mr. Kearny was elected chairman of the Board of Regents, the first time a layman was elected to that office, and Colonel Williams was named chairman of the Standing Committee on Finance and Endowment. In 1938 the diocese assumed a \$3,000 share of Sewanee's expense to be raised through the parochial budgets. It, like the much earlier \$500 a year, would not always be forthcoming. But again the diocese acknowledged its part ownership of the University.

Within the diocese, religious education received a setback when a full time recently added director of religious education, Miss Alma Hammond, had to be eliminated. But in the archdeaconries, women volunteered to fill in. Miss Edith V. Smith, Miss Isabel Levy, Mrs. J. S. Ditchburn, and Mrs. W. T. Smith served with "intelligent energy, good humor, alertness and consecration."

Sunday School attendance fell off during the early years of the depression but began to climb again in 1936. The drop from 1931

to 1935 was 488—the equivalent of wiping out the two largest Sunday Schools in the diocese. Perhaps Episcopalians had fewer children in the 1920's.

College work, so fittingly epitomized in the building at Louisiana State University, was not extended as fast as the earlier propulsion had indicated. But the Davis Sessums Memorial was described in 1937 by the Reverend Dr. Theodore O. Wedel, secretary for college work of the National Council, as one of the best in the United States.

At the center the bishop had appointed a student vestry. Members of this vestry and other young lay readers trained there assisted Mr. Ditchburn in bringing regular services to ten mission churches without pastors. These included the Church of the Nativity at Rosedale, St. Paul's, Lakeland, St. Mary's, Morganza, St. Nathaniel's, Melville, and the Church of the Holy Communion at Plaquemine. And advisory supervision of the center was turned over to a committee of St. James' parishioners when the Student Center Committee, appointed to raise the funds for the building, dissolved itself, its work done. The center, originally fostered by St. James', was back as the child of its sponsoring parish.

At other colleges in the state beginnings were made. The Woman's Auxiliary pioneered for the Church at Newcomb College in New Orleans and maintained an attractive suite of rooms near the campus for a student center. In 1933 the Reverend Sherwood Clayton, curate of Grace Church, was volunteer pastor at Tulane and Newcomb. In 1937 the bishop appointed the Reverend Girault Jones, rector of St. Andrew's, to be the first official Episcopal student pastor at the University. Other priests continued to act as student pastors at the other colleges in the state. At Southwestern Louisiana Institute at Lafayette, where the Reverend Mr. Diggs was student pastor, every single Episcopal student, faculty member and resident of the town attended the service held at the beginning of the school year in 1938.

College activity had not earlier been a responsibility of the Board of Religious Education. But when, in 1935, the Reverend Dr. Tucker resigned as chairman of the board and the Reverend Mr. Ditchburn succeeded him, it was obvious that at least for the time being the college work should continue to be entrusted to the man who had fostered it.

At this same time, the board made a careful study of the policies of the Board of Religious Education for the past twenty years. It decided there should be no change—a great tribute to Dr. Tucker.

That year, its 25th anniversary, was the high water mark of the Sewanee Summer Training School, a keystone of Dr. Tucker's program as chairman of the provincial Board of Religious Education. Here, on the Tennessee mountain, Church workers from throughout the South gathered each year for two weeks of religious education. Dr. Tucker's "gathering of the clans" at the end of the first week was a yearly break in the heavy schedule of instruction. Standing on the steps of the Union, garbed in academic robes, he would welcome the delegates from each diocese, each delegation costumed or carrying a symbol of its own diocese.

That he should have been able to head the diocesan and the provincial boards for so long and at the same time fulfill his ministerial duties at St. Matthew's, Houma, attests the great vitality of the man. During the depression he conducted the services at St. John's, Thibodaux, and Christ Church, Napoleonville; nor were services neglected at the parochial mission, St. Andrew's, at Bayou du Large.

This mission, which he had begun in 1914, is in the heart of the greatest trapping area of the nation. Descended from English-speaking Americans who had settled on the bayou years before, the people were separated from others of the area not only by the marshes but by their very language. Occasionally they would make the 25 mile trip north to Houma by boat to sell their fish or pelts. But they lived under very primitive conditions. In 1922 the property had been deeded to the diocese. But the mission remained parochial. The Woman's Auxiliary helped the mission and interested the national Auxiliary in it. Early in the 1930's, United Thank Offering funds were sent to provide a teacher, Miss Ruth Connely, and the diocesan Woman's Auxiliary helped maintain her assistant, Miss Marguerite Bisland. In the little mission school, the only parochial school in the diocese and the only school available to the bayou, Miss Connely and Miss Bisland taught the first seven grades and during the holidays conducted domestic science courses and led the children in games. Because of the trapping season, Christmas and summer vacations were celebrated at strange times on the bayou. The school year began on February 1; Christmas came in March. There was no other access to the community than by boat. Bayou du Large was as isolated an area as could be found within the continental limits of the United States.

When, in 1938, Dr. Tucker died, the Woman's Auxiliary was anxious that the work should not die too and urged that the diocese

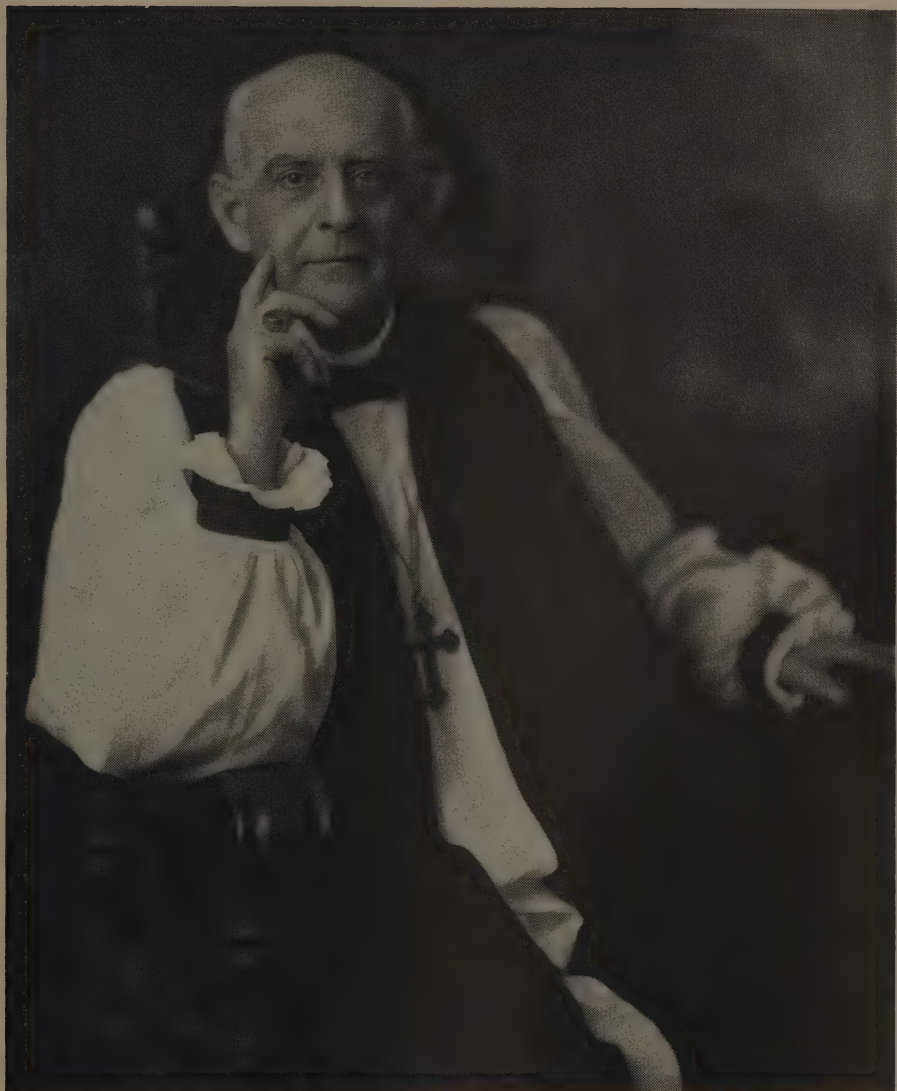
make the mission a diocesan one. This was done and the Reverend Mr. D'Aubert, then priest in charge of the churches at Napoleonville and Thibodaux, was placed in charge of St. Andrew's as well.

So it was that this mission, started by Dr. Tucker, nurtured by the Woman's Auxiliary, and devoutly participated in by the people to whom it represented both church and school, came to be one of the best loved missions of the diocese. Good roads would bring the trapper folk closer to the rest of the state. But for more than 40 years they have not had to feel remote from God.

Sometimes by the conjunction of several normal events a period of unusual importance results. This is what happened in the Diocese of Louisiana when, during the week of November 15, 1936, five conventions converged at once on New Orleans. The diocesan branches of the Woman's Auxiliary met in St. George's Church; the sessions of the Synod were held in the Cathedral and at Trinity Church; the provincial meetings of the Woman's Auxiliary, the Girls' Friendly Society and the Daughters of the King were also held in the city. One of the pleasant incidents of the Synod was a visit on the last day to Gaudet School when the new St. Stephen's Chapel was used for worship for the first time.

When Bishop Morris first came to the diocese one of the practical questions that had to be settled was where he would make his home. Bishop Sessums had moved out of the See House at Christ Church Cathedral when failing health made it difficult for him to climb the stairs in the house which had been his home for more than 30 years. The See House had become a parish house for the Cathedral. At first the Morriszes lived at 1519 Jackson Avenue, then at 1221 Exposition Boulevard, then at 1544 Webster Street, but rented houses were not a satisfactory solution.

In 1935 Bishop and Mrs. Morris moved into a house offered as temporary See House by Miss Sarah F. Henderson at 2136 Prytania Street, on the downtown, river corner of Prytania and Jackson. Then, on July 26, 1939, Miss Henderson presented this beautiful house in the Garden District to the diocese on condition that it should be used only as the residence of the bishop for at least 25 years. Mr. Kearny and Chancellor Leverich accepted this generous donation and agreed to the further condition that while, at the end of the first 25 years, the valuable property could be sold, the house which had been the family home should first be demolished. Bishop and Mrs.



THE RIGHT REVEREND JAMES CRAIK MORRIS, D.D.
Bishop of Louisiana, 1930-1939



THE BISHOP'S RESIDENCE, NEW ORLEANS
2136 Prytania Street, corner of Jackson Avenue

Morris became the first occupants of the new See House which has now been the home of three bishops of Louisiana.

The Diocese of Louisiana was approaching its 100th birthday.

In many ways it had come of age. The bishop, all the clerical deputies and one alternate, and all but one lay deputy attended the 1934 General Convention in Atlantic City, the largest representation until then from Louisiana, and this at a time when the diocese could pay no travel expenses. The Woman's Auxiliary had a full complement of five delegates and ten others at its Triennial. In 1937, even more of the alternates attended.

For the first time in its history, Louisiana was an unaided diocese. During the depression the appropriation to St. Luke's from the general Church was gradually reduced. In 1937 it was eliminated. The next year the diocese began paying the salary previously paid by the United Thank Offering to a teacher at Bayou du Large. No diocesan missionary was receiving salary or assistance from the national Department of Missions.

Assistance to Gaudet School from the American Church Institute for Negroes continued. The school was a particular favorite of the Reverend Robert Williams Patton, director of the Institute. Bishop Morris considered the Gaudet School as part of the whole Church's mission to Negroes, a unit like the missions to Indians. And during his episcopate the diocese entrusted practically all of the financial side of the school to the Institute.

Plans for the centennial observance began to be made. This observance would be more than a single service. Its essence was incorporated in its slogan: "Strengthen the Church for a New Century." By prayer, by work, by giving, the diocese should enter its second hundred years with new strength.

The Centennial Observance Committee was headed by the Reverend Joseph Ditchburn. On the committee were the Reverends Gardiner L. Tucker, W. S. Slack, E. F. Hayward, Anson Stokes, the Very Reverend William Hamilton Nes, Mrs. C. E. Coates, Warren Kearny, C. Vernon Porter, and Gustaf R. Westfeldt.

In preparation, a retreat for the clergy was held in 1936 at Grace, St. Francisville. Missions were conducted in the parishes and missions of the diocese, arranged by the Reverend James M. Owens. The Woman's Auxiliary, celebrating the end of its own semi-centennial year in November, 1937, promised full cooperation. Mrs. Coates'

brochure, *50 Years of the Woman's Auxiliary*, presented to the Auxiliary at its celebration at the Church of the Epiphany in New Iberia, recounted proudly some of its achievements.

A sub-committee was appointed to raise a centennial fund to pay off the remaining diocesan debt and leave an endowment fund for future growth. To the sub-committee were named C. V. Porter, chairman, John B. Shober, G. R. Westfeldt, Jr., Edgar A. Sowar and J. H. Percy.

When the bishop first came to Louisiana he had announced the elimination of the \$48,227 debt as one of his goals. All through the depression a layman's committee of 60, headed by Gustaf R. Westfeldt, Jr., had worked conscientiously. Their efforts, together with contributions from the Woman's Auxiliary, and some payments from the Episcopal and Council Fund had reduced the debt by 1937 to \$29,000.

On December 18, 1937, while at Sewanee, the bishop received word from the Centennial Fund Committee that the diocesan debt had been wiped out. His comment: "Laus Deo!"

By the end of June in the centennial year, some \$35,000 was available for investment. The interest on this sum would give vital assistance to diocesan missions and institutions in the future. With the coming of the Reverend Howard S. Giere to St. Stephen's at Williamsport as the first resident priest in years, the fund provided the last \$200 needed to dig a deep well which made possible a hot water system at the rectory. Money was set aside toward purchase of land for a church at Winnfield. Improvements were made at Bayou du Large mission. In 1942, on motion of Archie M. Smith, the Centennial Fund's name was changed to the James Craik Morris Centennial Fund.

By 1940 the diocese could look back on the years of the episcopate of Bishop Morris and see that its finances were almost a quarter of a million dollars better off than in 1930. The debt of all parishes and missions was less than half what it had been in 1929. The diocesan debt was wiped out and money had been invested for the future.

In the centennial year the second largest number of persons in the diocese's history were confirmed—625 as against 662 in 1869.

The bishop's warm pastoral relationship with his flock and the gentle goodness of his character were a strong influence on the spiritual life of the individuals with whom he came in contact.

The last year of the old century was marred by the illness of Bishop Morris which forced him to ask the Standing Committee to act as Ecclesiastical Authority for several months of the year. Because of this, a history of the diocese which was to have been prepared by the Reverend Dr. Slack was not completed, because of his responsibilities as president of the committee.

Then the 100th annual session of the Diocesan Council was held January 26 and 27, 1938, in Christ Church Cathedral. The night before the opening day the Church Club of Louisiana gave a dinner at which the Right Reverend Theodore DuBose Bratton, Bishop of Mississippi and Chancellor of the University of the South, George H. Terriberry, the diocese's chancellor, and Colonel L. Kemper Williams made appropriate talks.

The principal celebration was the service on Sunday evening, May 1, at Christ Church Cathedral at which the Presiding Bishop, the Most Reverend Henry St. George Tucker was the preacher. Bishop Mikell of Atlanta, head of the Province of Sewanee, also participated. The diocese which began its first 100 years in Christ Church also began its second there.

Plans for a service at the new municipal auditorium had been abandoned because of Bishop Morris' illness. Commemorative services were held in every church and mission in the diocese that Sunday morning. And that evening, after their own Evening Prayer, the congregations tuned in on a state-wide hookup to hear the Presiding Bishop's address.

Bishop Tucker reviewed the life of the Church in the United States for the past 100 years. Speaking from his experience during 24 years in the service of the Church in Japan, he also viewed the world.

In the past century when the United States has been so much occupied with the development of an unexploited continent, the Church of the nation has shown remarkable advancement, particularly in material things and in its numbers.

We might question ourselves and ask if there has not been a process of materialization in the Church.

People today are asking if organized Christianity is of any further use in solving the problems that face us. Is the Church going to be more successful in reaching a solution to the problems that beset the twentieth century than political organizations, educators and philosophers?

Today the Church includes a greater part of the world's

intelligence and has command of the greater part of its resources.

It is the responsibility of the Church to make America a better witness for Christianity. . . .

The direction that human progress takes in the next 100 years will depend on whether the half of the human race that resides in the Orient will join with the civilization of the Occident to make the principles of Christ come true on earth.

In his room at Pass Christian, the ill Bishop of Louisiana tuned in on the service. That autumn he notified the Ecclesiastical Authority that he had sent his resignation to the House of Bishops, effective March 1, 1939. For the nine months preceding January, 1939, the ecclesiastical authority was vested in the Standing Committee. Then for two months the bishop took back the administrative reins before finally surrendering them. During the months of his illness and while his successor was sought, the Diocese of Louisiana was to experience some of its most trying days. The memory of his goodness was a bulwark; for, as was written in the Centennial Endowment Fund brochure:

We have witnessed the wholeness of his consecration. The day's time spent without stint and far into the night; strength given beyond the margin of safety; his purse open until nothing remains; his home invaded. His mind, worn lustrous by years of service, bears with our folly and centers on one task, to strengthen the Church.

Bound is he by Christ's love into our service, and into the service of our day, until he fall.

Death came to the retired bishop on May 5, 1944, while at his home in Sewanee. He was buried there, on top of the mountain he loved.

CHAPTER XXII

SOME PROFOUND CHANGES (Christ Church Cathedral, 1919-1939)

Had James Craik Morris not been bishop in the 1930's, the changes in the ceremonial at the cathedral during those years might not have come about. But to Bishop Morris there was nothing disconcerting in the process by which the cathedral was brought in eight years from the lowest Low Churchmanship to what earlier would have been rejected as impossibly High.

Dean Nes, who accomplished the revolution, might have found resistance within the cathedral parish had it not experienced an emotional crisis which had prompted its members to work together at whatever the cost. The story of the troubled years immediately antedating his deanship are important to an understanding of why the changes were so easily made.

To those few newcomers who in the early 1920's dared to cross its portals, Christ Church Cathedral must have seemed a select club to which many of the finest old families in New Orleans belonged. Seated by an usher none too sure of where to put the stranger, the visitor was likely to feel thoroughly unwanted if, by chance, he had been shown to a pew already occupied by its owner.

In 1920, only two churches in the diocese still rented pews. These were Christ Church Cathedral and Trinity Church, New Orleans. Both had over 300 free sittings. But Christ Church Cathedral, with 688 communicants, conveyed an exclusive attitude, while Trinity, with 1,187, did not. Perhaps the troubles the Christ Church parishioners had known had welded them too closely. Or, perhaps, because they were so tightly knit and run by a clique, they had their troubles. Whatever the cause, Christ Church Cathedral had belied its name and instead of being a diocese-centered cathedral, it was one of the most parochial-minded parishes, in the diocese. Not since Dean Paradise had the title of dean been used within the cathedral itself, al-

though the diocesan journal listed Christ Church as Christ Church Cathedral and its rector as dean.

To Christ Church Cathedral was called, in the early fall of 1919, the Reverend James Dirickson Cummins. For the past three years he had been rector of St. Paul's Church, Centreville, Maryland.

Mr. Cummins had been born at Smyrna, Delaware, on September 12, 1888. He attended St. Stephen's (now Bard) College and was graduated from the University of Pennsylvania in 1910 and the Philadelphia Divinity School in 1913. He was ordained deacon by Bishop Kinsman of Delaware in that year and priest by Bishop Keator of Olympia while a missionary in Oregon. From Oregon he returned east in 1915, serving as curate of St. Paul's Chapel of Trinity Parish, New York City, for several months. His call to Christ Church Cathedral was on Bishop Sessums' recommendation. The bishop, burdened with routine diocesan matters and soon to be prostrated by the death of young Davis and the mass of detail required by the General Convention's coming, would be unable to give him much guidance.

It was as a rector, rather than as dean of a cathedral, that Mr. Cummins would perforce have to function.

Mr. Cummins realized that the congregation was too parochial-minded. In fact, he had heard it remarked that Christ Church Cathedral was "notoriously one of the serious problems of the Episcopal Church."

The first Nation-wide Campaign that fall offered the new rector an opportunity to try to broaden the interest of the parish. He named the vestry's treasurer, W. B. Machado, and two other vestrymen, A. P. Sauer and W. M. Simons, as the cathedral's campaign committee. Despite earnest effort, their success was only fair. Christ Church Cathedral pledged 44 percent of what it was asked for during this campaign in which about a third of the 30 parishes and missions taking part exceeded or met their quotas and most of those participating gave better than half their goal.

It was important to make more parish visitations, the rector knew. In April his parishioners subscribed sufficient funds to give him an automobile, "a comparatively new Paige," the first automobile ever provided by the parish.

Meanwhile, the cathedral was struggling along with the old organ installed in Dr. Hawks' church. Rebuilt in 1860 and moved to the new church in 1887, it was now constantly in need of repair. The

new organist, P. M. Titus, who had been engaged in May, 1919, was hopelessly handicapped. Mirrors were installed over his head and across the chancel so he could have closer control of the choir members if not of the organ. One wonders how earlier organists managed at all.

At the end of 1921, Frank B. Williams offered to install a new organ in memory of his mother. While he was not a member of the cathedral parish himself, his sons were or had been vestrymen.

The new organ with its 3,114 pipes was one of the finest in the South. Over 19 miles of electric wire were required for its construction. It had 46 speaking stops controlled by draw-stop knobs. Of these, only six were augmented, the remaining 40 stops having a full complement of 73 pipes while two stops had 183 pipes each. A description in the *Christ Church Yearbook and Directory* published in 1926 said of this Moller organ:

The console is placed opposite the organ, across the chancel, fully forty feet from the organ chamber, and is set in a pit eight inches below the level of the floor. It is a masterpiece of workmanship. Few pieces of mechanism contain such a number of small parts, such a multitude of moving contacts, such a forest of wires, of which so much is expected. In it is contained the mechanism that makes possible endless possibilities for colorful combinations, great wealth of orchestral color, precision of speech, and those subtleties of expression and accuracy, which nothing but a large symphony orchestra can equal.

A Vox Humana was later added. This is the organ in use today.

From the time when the General Convention voted in 1922 to come to New Orleans for its next meeting a major interest of the city's churches was necessarily preparation for the convention. As the cathedral, Christ Church would be the locale of many of the services. And the time had come when long-needed renovations and a complete new lighting system should be achieved. Mrs. William Preston Johnston, Mrs. William Mason Smith, Mrs. E. E. Richardson, Captain Charles L. Poor of the vestry's Property Committee, and the rector made up the committee.

In view of the need for contributions for redecoration, pledges for the Nation-wide Campaign that year were no greater than in 1919 despite the rector's urging that the parish face up to its obligations for the total church's program.

On the other hand, all efforts turned toward embellishment of the cathedral plant. It was voted that a \$5,000 bequest from Chapman H. Hyams be used for this purpose. W. H. Howcott gave \$1,000 toward the fund and then undertook further to have the portico and vestibule tiled. E. L. Gladney offered to replace the blue glass in the St. Charles Avenue windows with a color to harmonize with the other windows in the cathedral. The Parish Guild, headed by Mrs. John Clegg, through bazaars and "talent money," turned over \$4,000 to the vestry for the Repair and Redecoration Fund in 1924, and promised another \$1,000. Altogether over \$18,000 was raised and expended.

Early in 1924 a long deferred step was taken. At the rector's urging and at the instance of the women of the cathedral, who wrote through Miss Rosina Hewes, the vestry warily agreed to abolish pew rents. The women were warned that they would have to call on all pew holders and urge them to increase their giving to compensate for the lack of fixed revenue. The increase did not make up for the pew rents.

By the end of the year the small deficit in operating expenses which had existed when Mr. Cummins had come had mounted to \$5,000. And the rector seemed forever to be needing money, either for the Church's Program, or the redecorating, and, in these inflationary years, for an increase in his own inadequate salary. The vestrymen wanted to be let alone. The rector wanted more cooperation, more activity. He urged that the vestry come to church. Personality differences developed.

However, if there were strained relations between some members of the vestry and Mr. Cummins, his relationship with the women of the parish was excellent. In 1920 he had succeeded in combining the Parish Aid and the Guild. The Parish Aid was the oldest society of the church. The Guild had been organized while Bishop Sessums was rector. Under the union, the new organization was called the Parish Guild, and it soon became stronger than the two separate groups had ever been.

Within the cathedral, the women were also organized in the Cathedral Branch of the Woman's Auxiliary. In 1925 the branch contributed some \$1,600 to such causes as the city missionary's fruit fund; toward his automobile and to his Christmas and Easter cheer projects; to the Gaudet Normal and Industrial School, the United Thank Offering, the Nation-wide Campaign. Mrs. Cummins served not only

as the Auxiliary's president but as a teacher in the Sunday School of which Mrs. E. A. Fowler was supervisor.

The Helping Hand Chapter of the Daughters of the King, the cathedral chapter, was the oldest organized in the diocese. It had been founded in 1892 through the efforts of Mrs. C. C. Charles. Active until 1906, it had been largely dormant until 1918 when a junior chapter was formed. The senior chapter, restored to vitality, later absorbed it.

The Daughters called on the sick, visited the shut-ins, brought people to baptism and confirmation, spoke to strangers at the cathedral door.

At the council in 1925 when the deputies to General Convention were elected, no deputy from Christ Church Cathedral was chosen. Mr. Cummins had been a deputy while in Maryland. His failure to be elected in 1925 was a blow to the prestige of the cathedral.

A controlling clique on the vestry was apparently resolved that Mr. Cummins should resign. A statement of the parish's finances was put in all the pews. Its purpose was to show lack of support for the rector. Mr. Cummins took the sermon period to explain that while contributions for parish expenses were not sufficient, the total of giving under his rectorship for the Church's Program and redecoration did indeed represent leadership which was being followed. Some members of the vestry were horrified that sermon time had been taken for rebuttal of the circulars. But other members of the congregation, previously for or against Mr. Cummins, followed him to his office after the service to express their indignation at the placing of the one-sided statement in the pews. They formed the core of resistance to the controlling order.

At the annual election that year 135 people voted. The usual number had been around 30. On election day the old vestry was short one member who had resigned and not been replaced. Of the fourteen, eight members, including the senior warden, were not re-elected. It had been announced that they would not offer for re-election. Richardson Leverich, the member of the old vestry who had not been present during the weeks of tension, was elected senior warden.

On the morning of April 12 prior to the election, the wardens and vestry consisted of Mr. Machado, senior warden, Watts K. Leverich, junior warden, and A. P. Sauer, William T. Marfield, H. J. Carter,

Charles Seyburn Williams, Stewart Maunsell, E. L. Gladney, Robert W. Wolcott, Frank E. Holmes, W. J. Bentley, Sidney St. John Eshleman, Captain C. L. Poor and Captain William Lamb.

Messrs. Machado, Marfield, Carter, Lamb, Poor, Maunsell, Gladney and Wolcott were not elected to the new vestry. Those who resigned on election were Messrs. Bentley, Eshleman, Watts Leverich, Holmes, Sauer and Williams.

The new members elected that day were Dr. H. E. Belden, junior warden, A. P. Texada, Frank L. Faust, Edward A. Fowler, Conrad Hartogh, Irving E. Morlock, M. S. Senton and John A. Smith. During the year the vestry elected Clancy A. Latham, W. P. Flower, Carl Bougere and Captain Carsten E. Tarjusen to help round out the membership.

Not since the Civil War had the management of the church been changed so dramatically and drastically.

The first business of the new vestry was to appoint a Committee of Publicity to encourage membership. Its next was to draft a letter to the bishop promising to work in harmony with all sections of the Church. The vestry also asked that Mr. Cummins be placed on the General Convention committee, that he might have a position consonant with the dignity of the cathedral.

A chairmanship was given him. And because Christ Church Cathedral was so Low Church that it had no processional cross, Bishop Sessums arranged for a memorial cross to be presented to the cathedral in time for the General Convention.

During the months following the election of the new vestry, some members of the old vestry moved to other churches. Other members, feeling that loyalty to their church was more important than its family difficulties, remained to worship and to work as they always had. In the 1926 election several old names reappeared on the list of vestrymen. The congregation as it was constituted in 1926 was resolved that it would work together, at whatever cost, for parish, diocese and Church.

At the end of that year Mr. Cummins resigned to become associate minister of Emmanuel Church in Boston. He would remain there until 1930 when he accepted the rectorship of the Church of the Holy Name at Swampscott, Massachusetts, where he served until his retirement, with the title of *rector emeritus*, in 1950. He lives today at Ocean City, Maryland.

Out of the turmoil of the General Convention year had come the

recognition that to be called a "cathedral" was not enough. If the cathedral was to have meaning, its congregation would have to pray, study, work and give for the coming of the Kingdom. It was to a congregation united in a new way that the next clergyman was called.

* * * * *

Not even the most die-hard dissidents doubted that the Very Reverend William Hamilton Nes was a cathedral's dean. From the day of his coming he was addressed by the title. Under his tutelage the cathedral congregation learned the meaning of the word, and a great many other spiritual lessons as well.

Perhaps it was this willingness to learn that made the newly unified vestry call a scholar as dean, even while being cognizant of, though not fully realizing, the implications of this scholar's High Churchmanship.

Dean Nes was a native of York, Pennsylvania, where he was born on December 13, 1895. He attended the city's public schools and the York County Academy before his family moved to Washington, D. C., in 1907, where he attended the Friends' Select School and the Central High School. He entered college at Columbia University but transferred to Harvard University from which he was graduated in 1919, with a bachelor of arts degree awarded as of the class of 1918. An intervening year had been spent at the Virginia Theological Seminary to which he returned and from which he received the bachelor of divinity degree in 1921.

He was ordained deacon and priest in Washington Cathedral, in 1920 and 1921 respectively, by Bishop Harding, and then served as rector of tradition-laden Holy Trinity Parish, Prince George's County, Maryland. This parish was an 18th century glebe. Then in 1925, he left the parish to study at Oxford where he took the diploma in theology with distinction.

In January Richardson Leverich telegraphed from Washington that he had met this man whom Bishop Sessums recommended and that he endorsed the recommendation.

Dean and Mrs. Nes arrived in New Orleans on February 17, 1927. The family moved that day into the rectory on Sixth Street and a reception was held in the parish house on the next day. Dean Nes conducted his first services in the cathedral on February 20.

Within one month of his arrival he recorded in the parish register on March 18 the first children's Eucharist in the cathedral's his-

tory. The long process of indoctrination by which the parish would be transformed from Low Church Protestantism into the first large Anglo-Catholic parish in the South had begun.

As Dean Nes has since put it: "We did not have to combat entrenched Low Churchmanship, but a complete vacuum of Church information." His goal was "to make the cathedral authentically Anglican and to build the people's religion in the the Book of Common Prayer."

From the start Dean Nes would have preferred to wear eucharistic vestments. He asked Bishop Sessums, who was responsible for the ceremonial of the cathedral, for his approval. The bishop replied that he had no objections but that he, personally, would not so garb himself. The dean bowed to Bishop Sessums' preference.

Before his second Lent in New Orleans, Dean Nes announced that the Litany would be sung on the first Sunday in Lent. He could feel a coldness exuding from the congregation and thereupon reconsidered. He has said that he believes this was the turning point. If he had insisted that the Litany be sung when the congregation did not wish it, his effectiveness would have ended.

The most important matter to Dean Nes, in the Anglican tradition, was the celebration of the Holy Eucharist. Vestments could wait, singing the service was relatively unimportant. The Eucharist was everything. Until his arrival week-day services of the Holy Communion were unknown except for the few principal feasts. He inaugurated these services on Tuesdays and Fridays. Sometimes not a person came. For eight years he continued resolutely, with the number in attendance gradually increasing. On January 7, 1935, the definitive change took place. The daily Eucharist had begun. To depart from the full week-day schedule of Morning Prayer, Holy Communion and Evening Prayer—the standard of *The Book of Common Prayer*—would henceforth be unthinkable at Christ Church Cathedral. The Catholic Revival had been consolidated.

One of the first things Dean Nes did was to replace the old style communion table, carved in the ornate Victorian manner, by the solid altar which now stands in the cathedral. The table was sent to St. John's Mission at Buras. Even earlier, he ordered cloths to cover the altar. Until then there had been only one fair-linen cloth spread at communion time and the communion table was bare at all other times. In the fall of 1928, by vote of members of the parish, altar lights were installed. There was but one dissenting vote.

With the coming of Bishop Morris, eucharistic vestments, which the bishop himself was accustomed to wearing, were worn.

On February 15, 1929, Mrs. Nes, who was ill, was brought the Sacrament by Dean Nes. She was thus the first member of the cathedral congregation ever to receive Holy Communion from the Sacrament consecrated at a regular service and reserved to be taken into the sickroom. From then on the Sacrament was reserved at the cathedral. The reservation was officially approved when Bishop Morris became Bishop of Louisiana. The dean asked his permission to do so. The bishop agreed, provided the reservation was for the sick alone and that it be kept in a safe tabernacle. Such a tabernacle was procured. This first cathedral tabernacle would later be installed in St. Andrew's new parish church in New Orleans in 1955. The year before Dean Nes came there were only six Communion for the sick. Soon thereafter there were 50. All visits to the sick were for Prayer Book ministrations rather than social calls.

Gradually, in time of emergency, other clergy in New Orleans would come to the cathedral to get the Sacrament to take to the sick of their parish. The city missionary also found that having it available was of great assistance in the crowded wards of the Charity Hospital.

Soon special intentions for each Eucharist were announced.

Dean Nes also instituted the hearing of confessions Saturday afternoons for those who chose to come to him. Bishop Morris assisted him several times when the number was great and thereby silenced opposition.

Before each change in ceremonial the dean explained its origin, its symbolism, its history. A few communicants who did not like the increasing ceremonial and the dean's intellectual sermons left for other parishes. Others took their places and the communicant list grew to 700 in 1942 from the 471 the dean had compiled on his arrival, with the assistance of Miss Delphine Charles who knew the parish best.

Dean Nes was a teacher and he taught well. His teaching was not limited to the members of the congregation. His influence extended to Kanuga and Sewanee. The national Department of Religious Education invited him to give a series of lectures to South Carolina's clergy at Lake Kanuga, near Hendersonville, North Carolina, during the summer of 1929. From then on, his summers were partly occupied in teaching at Sewanee or Kanuga. In 1936 he became a member of the diocese's Board of Examining Chaplains and in 1941 he was made

chairman of the board. Stricter supervision of the postulants' studies in the pre-theological school years began. More meetings of postulants and chaplains were arranged.

Christ Church Cathedral, which had been the locale of the spring festival and presentation of the Lenten mite boxes of the Church children of New Orleans since Dr. Barr's time, continued to be used in this fashion. Dean Nes, however, arranged other services at the cathedral which would have more than parochial significance. Among these was the memorial service for King George V on Sunday, February 9, 1936, at which Bishop Morris was the speaker. The music was arranged by Professor William C. Webb, cathedral organist and a British subject, and the choir was made up of English women.

On Sunday, February 21, 1937, the Service of the Massing of the Colors was held at the cathedral under the auspices of the cathedral clergy and the New Orleans Chapter of the Military Order of the World War. Here flags of some 50 organizations were massed in the nave while the Works Progress Administration's orchestra, conducted by Edward Fontana, and Alfred Kaeppel, the cathedral's organist, played, and the Reverend Dr. Coupland, the Reverend Mr. Wattley, Dean Nes, the Reverend Girault Jones and Bishop Morris participated in the service. The flags displayed included those of the posts and auxiliaries of the American Legion, the Veterans of Foreign Wars, the United Spanish War Veterans, the Daughters of the American Revolution, the Colonial Dames, the United Daughters of the Confederacy, the 108th Cavalry, 156th Infantry, 141st Field Artillery and the 116th Medical Regiment of the United States National Guard; of the schools of the city, the Boy and Girl Scouts; and others.

A man of such ability and energy as Dean Nes would not postpone putting into legal form so important a matter as the cathedral status of Christ Church.

Immediately after Bishop Morris' arrival after the death of Bishop Sessums, Dean Nes suggested that the vestry invite the new diocesan to use the church as a cathedral. The new bishop accepted the invitation gratefully "without prejudice to any future action that might be taken by the council in the creation of a Cathedral foundation for the diocese." Meanwhile, St. James', Alexandria, made a similar tender of that church as a cathedral.

Revisions in the diocesan constitution and canons were being prepared. Dean Nes saw to it that a canon on Christ Church Cathedral

was proposed. In 1932 the first diocesan canon on the cathedral was written and passed. Title II, Canon I, Section 6, read:

Until further order shall be taken, either through the establishment of a Cathedral Chapter or in some other manner by the Bishop and the Council, the status of Christ Church in New Orleans as the Cathedral Church of the Diocese shall continue and be in force under the terms and specifications of the arrangement between Bishop Sessums and the Rector, Wardens, and Vestrymen of Christ Church, entered upon in 1891 and announced to the Diocesan Council in the Bishop's address on May 28th, 1892, as follows: The Cathedral shall be at the disposal of the Bishop for all Diocesan and Missionary purposes of his appointment therein; and for such preaching, administering of sacraments, or other spiritual offices which the Bishop may desire to perform in the Cathedral. The Rector of Christ Church shall have the status and title of Dean, and the Vestry in electing a Dean or any assistant Minister shall not proceed to an election without receiving first the Bishop's approval of their proposed choice. The Bishop shall be responsible for the ceremonial of the Cathedral.

While this new canon summed up the position of Christ Church Cathedral, another written that year provided again that the place of meeting every other year would be "elsewhere than in the City of New Orleans" which had been true for ten years, but failed to define Christ Church Cathedral as the specific place in New Orleans where the council should meet. However, until after the departure of Dean Nes no annual meeting of the diocese was ever held anywhere in New Orleans but at the cathedral from the time it was given the title.

Increased knowledge of the Church had made for greater consecration by the members of the cathedral parish. This was best exemplified by the decision of eight members to enter the priesthood. The first of these was David Ackley Jones.

The congregation gave of itself physically for the improvement of the cathedral edifice. When the furnace boiler exploded, the men rebuilt it with their own hands, the dean joining in the line which passed bricks to the workers. When the worn-out hassocks were removed, they were replaced by kneeling benches built by the men and painted and covered by the women. A group of talented needlewomen put together priceless scraps of ancient lace, donated from all over the diocese, to make an exquisite frontal for the altar.

Unusual cooperation developed between the men and the Woman's Auxiliary. This was demonstrated in 1937 when the Men's Group and the Auxiliary together put on a County Fair at the Jerusalem Temple. C. L. Buell, head of the Men's Group, had the idea. The Auxiliary received 70 percent of the profits, and the Men's Group 30 percent.

The depression affected adversely the ability of the cathedral to retire its debt. But through a depression-created agency, the Federal Housing Authority, Christ Church Cathedral was enabled to repay its loan from the bank, and, on lower interest terms, to pay off a mortgage on the deanery in monthly installments.

In 1932, Sidney St. John Eshleman had proposed that each communicant pledge himself to pay a small amount daily toward debt retirement and an endowment fund. In 1939 the idea of an endowment for the cathedral was again urged, and more successfully, by Frank Faust. Gifts began coming in, and by 1941 there was enough over running expenses that when summer's slackening of activity came the treasurer could borrow from the cathedral's funds rather than from a bank. Never before had there been any such reserve.

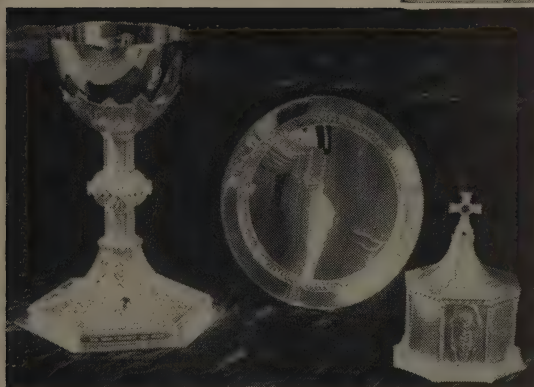
The cathedral parish also had to learn to give for the Church's Program. Gradually the percentage of contributions in relation to what was asked for improved. In 1936 the diocesan committee suggested that the cathedral give \$1,950. It actually gave \$1,700. The next year the proportionate giving was not as high and only 75 percent of what was suggested was provided. That year the parish spent a great deal on internal improvement. But in 1941, for the first time since the Church's Program had been presented to the churches, the amount paid by Christ Church Cathedral equalled what the vestry thought the parish could give. This established a new pattern of giving which the cathedral has not since abandoned.

In addition, the assessment for diocesan expenses also began to be met promptly.

Giving also assumed other forms. When the vestry notified the choir in the spring of 1933 that the depression made it impossible for the choir members to be paid after June 30, the members wrote back that they would serve without pay. Signing the letter were John B. Follett, Mildred G. Christian, Alfred S. Christy, later a priest, Cecile A. Garrity and James Willson. It is interesting that the vestry's Music Committee included a woman that year for the first

THE CATHEDRAL GARDENS

"A place where people may come to rest, meditate and say their prayers. It should be just as much a part of the cathedral as the buildings themselves." Dean Nes.



SESSUMS MEMORIAL EUCHARISTIC SERVICE

(Left) Made of gold, silver and precious stones given by the people of Christ Church Cathedral parish in 1936.

GALLEHER PRIVATE COMMUNION SERVICE

(Right) Given to Bishop Galleher by his parishioners of Zion Church, New York, and by him to Bishop Sessums. Now owned by the cathedral.





DEAN NES IN THE HARRIS MEMORIAL CHAPEL

Here he examines the lace frontal made by expert needlewomen of the cathedral parish. The triptych, given in memory of Robert Howard Williams, was executed in tempera on wood by W. W. Boyhan of Boston in 1923. The paintings are of St. Peter, St. Paul, the Blessed Virgin, our Lord and two disciples at Emmaeus, St. John, Mary Magdalene, St. James and St. Joseph of Arimathea. The carvings are of Bishop Polk, standing on a small model of St. John's, Thibodaux, and St. George and the dragon.

time, Miss Ethel Scott McGehee, who was appointed to serve with John B. Follett, the chairman, and W. J. Bentley. Mrs. Emily M. Burton Lewis was added to this committee the following January.

The dean set an example of sacramental living in community activities. During the depression years, he was a vice-president of the New Orleans Council of Social Agencies, chairman of the council's Committee on Transients and Homeless and a member of the board of the Seamen's Bethel, a non-denominational enterprise, while also chairman of the diocese's Christian Social Relations Commission.

Because they loved their church, the congregation wanted to beautify the cathedral.

Dean Nes thought the cathedral garden could be made a place "where people may come to rest, meditate and say their prayers."

Frederick Grabner, Mrs. J. Leo Burthe and Mrs. Charles Seyburn Williams took the lead in raising funds by which unsightly sheds in the rear of the parish house and deanery were pulled down, bricks bought, the entire ground area paved and the planting beds brick-edged. Three distinct gardens, the Back, Middle, and Deanery, were developed. Here were planted boxwood, sweet olives, Japanese plums, pears, oleanders, azaleas, according to a landscape plan which will take years more to complete.

The spirit of Christian brotherhood which motivated the cathedral is revealed by these excerpts taken from the mimeographed *News and Notes of the Parish* issued for a few months in 1938.

The Parish dinner given April 21st was a joyful gathering, for not only was the meal delicious but the friendliness and congeniality indicated to the sponsors they had made it a success. The community singing led by Doctor Donald W. Gowe made every one feel "at home" and from then on, the evening was delightful. The Personal Broadcast over Station CCC by Walter Squinchell was the hit of the evening, enabling friends present to discover many hidden talents.

. . . The Social Service Group during Lent completed 3047 standaliner dressings and 2276 sponges for Charity Hospital.

. . . Christ Church Cathedral had the second largest delegation at the Eastern Convocation of the Woman's Auxiliary recently held at St. Andrew's Church.

The Annual Church School picnic was held at Audubon Park on Saturday, June 4th. There were some 60 people present both students in the School, members of the Faculty and parents of the children. Beginning at ten o'clock A.M. there was a continuous round of activity which included

swimming, a visit to the Zoo, numerous games and contests for all ages and a hotly contested male beauty contest which was won by Dean Nes, who was presented with a beautiful Kress compact as the prize. It might be well to add that Mr. John Feth received a number of votes, and but for the fact that he was sent on an errand just before the contest started and was not able to personally conduct his campaign, he might have nosed the Dean out.

Members of the congregation brought sapphires, diamonds, amethysts, silver and gold to church during 1935 and 1936. From these were fashioned a chalice and paten in memory of Bishop Sessums. The inscription on the under side of the magnificent chalice reads:

These vessels were fashioned in the year 1936, from gold, silver and precious stones given by the people of Christ Church Cathedral, New Orleans, of which Davis Sessums was Rector before his elevation to the episcopate. The chalice was blessed in the chapel on July 5, 1936.

Other acquisitions emphasized the cathedral aspect of Christ Church.

In 1937 Mrs. Ernest Bullock sent Dean Nes a diamond to mount in a pectoral cross for the bishop to wear on his visits to the cathedral. The cross was given in memory of her husband, the Reverend Ernest N. Bullock, assistant rector of Trinity Church, New Orleans, at the time of his death.

Soon thereafter Bishop Morris placed at the cathedral a pall which had been given him by Mrs. John B. Elliott at the time of his illness. The bishop's instructions were that the pall could be used for any Episcopalian at any church in the diocese but should be kept at the cathedral.

The dean needed help with the details of cathedral life. Mr. Cummins had employed a secretary for short periods during the Nation-wide Campaigns, but fuller help was needed. By the end of Dean Nes' first year at the cathedral David Ackley Jones, then a layman, was serving as Dean Nes' secretary. Others would follow him. From 1932 until her death in 1935 Deaconess Ann Nutter assisted the parish calls. That year, the Reverend Mr. Jones became the first canon of the cathedral.

In March, 1936, the bishop was asked by the vestry to make the Reverend C. B. K. Weed, city missionary, the honorary canon of the

cathedral. This was done in April. Dr. Weed still bears this title though retired from the active ministry.

Another member was added to the cathedral staff. After Canon Jones accepted a call to St. Alban's Church, McCook, Nebraska, Mrs. Emily Burton Lewis moved into the apartment in the parish house which he and his bride occupied. For more than eleven years Mrs. Lewis would be resident sacristan at the cathedral.

Because of Dean Nes' illness early in 1938 it became imperative for him again to have an assistant. With the coming of the Reverend J. Richard Spencer as canon, the congregation's giving took still another direction. The Men's Group became interested in the Industrial Canal area of New Orleans, and fourteen members started a mission in that section. That fall Dean Nes himself went to Port Sulphur at the request of a resident to hold the first services of the Church in that town; but Canon Spencer's appointment as missionary to Puerto Rico by the national Church left Dean Nes too short-handed to carry on the mission work on top of his own heavy schedule of services at the cathedral. The missions, Christ Church Cathedral's first since St. Andrew's, were not continued.

The dean's own love of history had been one of the reasons why he had wanted to come to Christ Church, the oldest Episcopal church in the lower Mississippi Valley. Studying its history, he learned that one of its first functions had been the burial of the dead. What had happened to the old Girod Street cemetery? The answer he discovered was a moral reproach to the cathedral. The uncared for tombs had been broken open and robbed and were being used as sleeping places for tramps and alcoholics.

Vestrymen visited the cemetery, and were appalled at the conditions they found there. A committee was appointed to study the situation as completely as possible. In July, 1932, Clancy A. Latham, W. J. Bentley, James M. Brittingham, Jr., and Charles P. Buck, Jr., brought in their report. The principal resultant decision was that the cemetery should be beautified. The dean and the senior warden, A. P. Texada, were added to the Cemetery Committee.

Efforts to get funds for beautification purposes from those owning tombs failed. Works Progress Administration workers helped clean up the grounds. The sexton who had carried on since her husband's death said that the cemetery was only rarely used. Contemporary records were kept in helter-skelter fashion.

In December, 1939, the committee, then consisting of Edward A.

Fowler, Captain George T. Derby, John S. King and Mr. Brittingham, was empowered to enter into negotiations for turning the cemetery over to the City of New Orleans. But the legal question of who owned the cemetery—the church or those who had interred relatives there—was still unsettled.

The congregation, interested now in the history of the Church, turned to a study of its own parish. In 1933 it was proposed at a men's dinner that a history committee be appointed. In 1936 the parish published a short history, in time for the 40th anniversary of the moving into the fourth church which was celebrated in the spring of 1937.

As the centennial of the diocese approached, the vestry resolved to put Christ Church Cathedral's house in order.

By the spring of 1937 it was apparent that the redecorating for the General Convention could not last forever. The Williams family—Lawrence, L. Kemper, and Charles Seyburn Williams—offered to do over the interior of the cathedral and the library of the parish house in time for the Diocesan Council.

Mrs. C. S. Williams presented a white chasuble, stole and manipule made and embroidered by Mrs. Emily Lewis.

Others contributed as they were able. Sufficient silver and jewels were brought to make the ciborium which completed the Sessums Memorial Eucharistic set. A silver lavabo for use with these vessels was given in memory of Miss Viola Thompson, a faithful member of the parish and for many years a member of the Church School staff. Three pairs of early nineteenth century Gothic bronze-dore' candlesticks for the high altar were presented by Miss Ethel McGehee, Mrs. Harry A. Thompson and J. Walker Goodman.

In 1936 Bishop Morris had given the cathedral a fragment of stone from Glastonbury Abbey. This was now set in a square of pink marble which came from a building occupying the site of the third Christ Church. The whole was embedded in the altar and at the 11 o'clock service on Easter Day, April 16, 1938, Dean Nes blessed and used it for the first time as an altar stone.

Mrs. Anna Augusta Dorhauer Moreno set a memorable example. A quiet little woman living far across Canal Street in a housing project, she would each week take home by street car a large basket of soiled choir linen to launder and press as a labor of love. The year before the celebration she made a complete set of new surplices for the choir

and then started sewing on a second set so there would be replacements for mid-week services.

One woman of the cathedral would later say of her, "It gives you faith in the Church to know that Christians like that do happen." After her death in 1948 the women would install a stained glass window in the cathedral in her memory.

The serious illness of Dean Nes in the early spring of 1938, coinciding with that of Bishop Morris, dampened the cathedral congregation's joy in the centennial.

But surely such expressions as this one, taken from the mimeographed news sheet published by Samuel Carleton for the cathedral that spring, must have made the dean know he had won the love and respect of his flock:

A brief sketch such as this cannot do even the barest justice to the transformation which the Dean has wrought in the life of the parish. It cannot tell how he has taught us a service of heart and brain and body, instead of a perfunctory lip-service reserved for Sunday mornings. It can not tell how he has built a fellowship of Christ's disciples laboring with resolution, charity, and forbearance for Holy Church, instead of an institution devoted largely to polite social contacts. It cannot tell how one priest, until failing health forced him to moderate, ministered single-handed to a cure of six hundred souls. These things cannot be set down here, but they need not be; for they live in the consciousness of every member of the Cathedral Parish.

In 1938, the Church School started each Sunday morning at 9:15 with the Holy Communion in which parents joined their children. A by-product of this Parish Communion was the adult study class to which the parents went while their children attended the Sunday School classes. This arrangement, which continues today, is in line with the movement for congregational worship known as the Liturgical Movement.

The parishioners were organized into the Men's Group which met for study programs and fellowship as well as for work programs, the Altar Guild, the Acolytes' Guild, the Senior Choir, the Junior Choir, the Young People's Service League, and the Woman's Auxiliary, which had absorbed the Parish Guild.

Early in 1938 was formed Section B of the Woman's Auxiliary, made up of the business women of the cathedral who would be un-

able to attend the daytime meetings of the Auxiliary. Section A, which had in fact been the active membership of the Auxiliary, continued to meet in its social relations, parish care, and missions groups.

The regular schedule of week-day services at the cathedral included Morning Prayer and Holy Communion every day but Tuesday at 7:15 a.m., Evening Prayer every day but Saturday at 5 p.m.; and a celebration of Holy Communion on Tuesdays at 9:30. Each Friday afternoon at 3:30 the Society of the Nazarene gathered.

The spiritual rebirth Dean Nes brought about in Christ Church Cathedral is perhaps best symbolized in the physical changes that were made in the chapel in 1941. In September, 1940, Mr. and Mrs. Horace Williams asked if they might install a new reredos in the chapel in memory of their son, Robert Howard Williams. That same month the vestry was worrying about the need for a room large enough for congregational meetings. An architect, Richard Koch, was consulted and it was found that the chapel could be remodeled, a soundproof wall installed and the space behind the altar used for meetings. Mr. and Mrs. Williams offered to make the changes in addition to putting in the new reredos. The alterations in the chapel were promptly begun.

The old altar, a memorial to J. L. Harris by his children, was lengthened, completely refinished and placed upon a low platform. The practice of reservation of the Blessed Sacrament was incorporated in the new chapel arrangements with a silver-mounted tabernacle which is part of the whole reredos. The depicting of saints and the placing of Bishop Leonidas Polk among them in the reredos triptych recorded a new interest and concern with these elder brothers in the Christian faith and a definite break with the parish's earlier Protestant tradition.

And the costly beauty of the workmanship itself reflected an attitude shared by many members of the cathedral parish. There was nothing too good for the Church.

CHAPTER XXIII

A TIME OF CHANGE (The Diocese, 1938-1941)

The history of the Church in Louisiana falls into four periods: from the founding in 1805 to the establishment of the diocese in 1838; from 1838 to 1878, a 40 year period in which Bishop Polk opened new churches, and his successor, Bishop Wilmer, reopened them after the Civil War; from 1878 to 1938 when Bishop Galleher consolidated what had been done before, Bishop Sessums recognized the portentous development of lay work, and Bishop Morris led the Church back to the simple, fundamental things of the spirit; and the period from 1938 to today, a span of such vitality that the Church itself seems new born.

The diocese's second century emerged from a crucible of emotional chaos as great as that which had preceded the cathedral's transformation. The Diocese of Louisiana had grown too big to be operating, as it was trying to do, under what were in effect the constitution and canons of 1838. Moreover, the emphasis on the catholic roots of the Protestant Episcopal Church in the national Church's literature was disconcerting to many of the diocesan churches which looked on themselves as inheritors of the Reformation, while ignoring the 1600 years of Christianity that had preceded it.

The Oxford Movement in the 1830's and 1840's had put the emphasis even more strongly than such men as Bishop Polk had seen it on "the faith once delivered to the saints." The Oxford Movement made clear that the Protestant Episcopal Church was part of the great Holy Catholic Church founded by our Lord. The Reformation had been but a reformation, not a break with the past. By the 1870's the doctrinal issue was settled. And then, gradually, some of the clergy carried the doctrinal point into ceremonial expression by bringing back into the services some of the ceremonial which had been removed during the Reformation and later, in America, on the frontiers.

The issue of ceremonial had but lightly touched the Church in Louisiana. The diocese was somewhat isolated from the main currents of the eastern seaboard churches.

Now at the end of the first quarter of the 20th century the ceremonial issue which had been settled in many of the eastern dioceses reached Louisiana.

As new priests like Dean Nes, the Reverend Donald H. Wattley and the Reverend Edward F. Hayward of Grace Church, Monroe, came into the diocese they brought High Church ceremonial with them. For the most part, the priests in the diocese since the end of the 19th century had been Low Church. The laity was used to the simpler forms of worship. As the diocese's first century ended and its second began, it had to settle for itself whether it would be High Church, Low Church, or comprehensive enough that whatever the symbolism, or lack of it, Episcopalians could find within their Church a form of worship satisfactory to the individual.

These questions, constitutional and ceremonial, had to be settled. They could no longer be ignored. Bishop Morris had hoped they would settle themselves. In the months that were to follow his illness every question perplexing the diocese was brought out in discussions that were sometimes hot-tempered and acrimonious. But like family crises from which better understanding arises, the days of debate produced a diocese at one with itself. The new century would find a stronger Church.

The development of the constitutional difficulties can be traced, in part, in the canonical revisions made as the diocese groped during the 1930's toward organization more representative of the laymen's large part in Church affairs and more adapted to the many boards and commissions. The diocese had outgrown the ability of any one man to keep intimately in touch with all its activities. Only Mr. Kearny really knew the greater part of what was being done. The diocese was blessed in having a layman able and willing to give the tremendous amount of time required to supervision of the diocese's administration. But an executive board was what was really needed. The General Convention had inaugurated the National Council in 1919. A similar arrangement was needed in the diocese.

Some changes in the canons had been made in 1932 when the Reverend Dr. Matthew Brewster's Committee on Revision of Charter, Constitution and Canons, appointed after the death of Bishop Sessums, brought in its report. These revisions had to do primarily

with the method of electing a bishop. Henceforth, the two orders would meet together; the lay as well as the clerical delegates could nominate; the results of the clergy's vote would not be announced until that of the laymen had been taken; and a concurrent majority vote of both orders on the same ballot would be necessary to a choice.

A quorum was defined as two-thirds of the clergy and representation from two-thirds of the self-supporting ecclesiastical parishes. Floods would no longer keep delegates from attending as they had in Bishop Galleher's day.

A vice-chancellor was provided for. The first vice-chancellor was Watts K. Leverich. These and other canonical changes required revisions in the charter, the first since it was written 35 years earlier. The restated charter, drawn up by Chancellor Terriberry, was officially recorded as of February 13, 1933.

But these revisions were only a part of what was needed.

Under the canons, all committees reported directly to the bishop between the council meetings. In 1932 Dean Nes and the Reverend Gardiner Tucker proposed an executive committee, sitting three times a year, to help the bishop. Mr. Kearny who knew so well what was going on in the diocese could see no need for such a committee. The motion was tabled.

But by 1936 even the Committee of the Church's Program which he headed was ready to endorse a broader committee than then existed in the diocese. Its secretary, the Reverend Donald H. Wattley, proposed a change in the representation on the Church's Program Committee so that instead of being simply a group of men appointed to that committee, it should consist of the heads of the various diocesan institutions and boards and officers of the diocese.

The new committee's name would be the Committee *on* the Church's Program, as contrasted with its former name—the Committee *of* the Church's Program.

The changes were made. The bishop appointed Warren Kearny vice-chairman, Mr. Wattley secretary, and J. A. M. Wilson treasurer. They had held similar offices in the old committee.

Now this one committee would report to the annual Diocesan Council for all boards and officers except the Board of Missions, the treasurer of the diocese, and the Finance Committee. This seemed—and was—a major forward step. It would give the heads of the diocesan institutions knowledge of what was going on in other parts of the diocese's life. All would share in reviewing the budgets. Each

member would attain a better understanding of the relationship of his own part to the whole.

But the change, as it developed, also made official the unofficial power of the old Committee of the Church's Program. Friction developed between Mr. Kearny and F. H. G. Fry, chairman of the Finance Committee which was charged with collecting the Episcopal and Council Fund, one-third of the revenues received by the diocese. During the period that the Standing Committee was the Ecclesiastical Authority, overlapping authority was also revealed as between the Church's Program Committee and the Standing Committee.

The differences as to Churchmanship within the diocesan family revealed themselves especially in the special sessions for the election of a bishop. Four times the diocese would try to select a bishop. Three times the diocese would fail.

During those months the Holy Spirit worked through the president of the Standing Committee, the Reverend Dr. W. S. Slack, to hold the diocese together.

At the time of Dr. Slack's death in 1944, the rector of St. Andrew's, New Orleans, Girault Jones, later to be Bishop of Louisiana, described this man of God in his weekly bulletin:

Dr. Slack has been one of the most loyal members of our Diocesan Family. In a ministry of some forty-eight years, all but three of those years were spent serving the Church in his native State. He was a missionary to his own people [diocesan missionary at Rosedale, Melville, Washington, Marksville, Opelousas and Bunkie]. In his ministry as Archdeacon in Louisiana for many years and as Rector of Mt. Olivet, Algiers [12 years] and St. James', Alexandria, [20 years] he touched the people of the State in a deeply personal pastoral work. No man had wider acquaintance. He knew people, and he knew to whom they were kin, who their mothers' mothers had been, and how many sons and daughters lived elsewhere. There was nothing human in which he was not only interested but genuinely concerned. And because of his love of these details of human relationships, he was an eminently successful spiritual advisor.

Moreover, as President of the Standing Committee during those months following the illness and retirement of Bishop Morris, Dr. Slack's personal qualities were almost entirely responsible for the continued loyalty and cooperation of a badly shaken Diocese.

No one can estimate how much was accomplished through the deep friendship and love which people everywhere had

for the man who was trying to carry on the work. Again, he was for years the Recorder of Ordinations for the entire Episcopal Church—and a beautifully painstaking job he did. The General Convention of 1943 abolished the job, turning the work over to the Church Pension Fund Office. Perhaps the Church knew that, with Dr. Slack's retirement, no man in the Church could be found who would do the work half so well.

Dr. Slack had been brought up in Iberville parish. He had built the churches at Bunkie and Marksville and at Mt. Olivet, New Orleans. In 1925 his parishioners in Alexandria built a new church along the lines he had recommended. The aged Dr. Slack, in failing health, presided over the three special sessions of the council.

The first session for the election of a bishop was opened on January 25, 1939, at Grace Memorial Church, Hammond. The council was in turmoil. The story was rumored that a layman *could* be elected bishop. It had happened in the early Church. But no nomination of this kind was made. For the most part the diocesan missionaries supported Dr. Kearny's candidate, a Low Churchman, the Reverend Clarence H. Horner, rector of Grace Church, Providence, Rhode Island. The newer clergy supported either the Reverend James P. DeWolfe, rector of Christ Church, Houston, or the Reverend Donald H. Wattley, both High Churchmen. The laity were divided, with Dr. DeWolfe having a plurality of their votes but with Mr. Wattley, Mr. Horner and the Very Reverend Claude W. Sprouse, of Grace and Holy Trinity Cathedral, Kansas City, Missouri, receiving enough votes to keep Dr. DeWolfe from having a majority. Other clergymen, including the Reverend Mr. Vail, had been nominated but received the votes of their respective nominators only. The Reverend Girault Jones' name was placed in nomination but he asked that it be withdrawn.

Hopelessly deadlocked, the council adjourned after the sixth ballot, requesting the Ecclesiastical Authority to appoint a committee to submit names, with qualifications, at the special session which would have to be called.

The first special session was held at St. James', Alexandria, on April 12, 1939. The committee submitted the names of eight clergymen outside the diocese of Louisiana, representing different schools of thought within the Church. One Louisiana clergyman, the Reverend Edward F. Hayward of Grace, Monroe, was nominated from the floor.

On the fourth ballot the laity stood squarely behind the Very Reverend Noble C. Powell, of Washington, D. C., a Low Churchman, and the clergy were evenly divided with 17 votes for the Reverend Don Frank Fenn, D.D., and 17 for Dr. Powell. A brief recess followed. On the fifth ballot Dr. Powell was unanimously elected.

After a visit to the diocese, Dr. Powell declined. He feared he would find too divided a diocese to serve effectively.

Mr. Kearny believed that Dr. Powell might reconsider. So, at the third special session, held at St. James', Baton Rouge, on September 20, 1939, after going into executive session, the Council elected Dr. Powell again. The only other nominee was Mr. Wattley.

Again Dr. Powell refused. He would become Bishop of Maryland in 1944.

Dr. Slack, who had resigned as rector of St. James', Alexandria, on December 1, 1937, because of his age, could not attend all sessions of the Standing Committee. After this second refusal, he realized he might not be able to continue attending as many meetings as he had in the past. For eight months he had devoted himself night and day in person and by letter to smoothing over the clashes that had arisen. The Reverend Sidney Vail, who had been acting president of the Standing Committee whenever Dr. Slack could not be present, resigned on October 1 as registrar of the diocese, secretary and member of the Finance Committee, chairman of the Diocesan Headquarters Committee, member of the Board of Trustees of Gaudet Home, and editor of the diocesan paper, now defunct several months, in order to have more time for his duties as acting president.

Finally, on January 23, 1940, the Diocesan Council met in special session at Christ Church Cathedral, the day before the annual meeting. This time nominations were by secret ballot, and the names, 17 in all, were placed on the blackboard in alphabetical order. Seven were diocesan clergy, the Reverend Messrs. Hayward, Jones, Monroe, Nes, Vail, Wattley and Wharton. On the fourth ballot all votes except those for Mr. Wattley had gone to the Reverend John Long Jackson, rector of St. Martin's Church, Charlotte, North Carolina, and Mr. Jackson had a large majority. On motion of Mr. Wattley, the election of the Reverend Mr. Jackson was made unanimous, and he was declared elected sixth Bishop of Louisiana.

Mr. Jackson accepted. Clergy and laity of all degrees of Churchmanship were ready to unite behind this Low Churchman. Dean Nes, representative of High Churchmanship, and Mr. Kearny, repre-

sentative of Low, both spoke in favor of his candidacy on the council floor. He was known for his fairness. He was respected for his catholicity. He would be admired for his administrative ability.

In the words of the sermon hymn sung at his consecration, the diocese was ready to:

Rise up, O men of God!
Have done with lesser things,
Give heart, and soul, and mind and strength
To serve the King of Kings.

The morning of the consecration of John Long Jackson as Bishop of Louisiana came fair and clear. After winds of tornadic proportions the night before, the weather itself seemed an augury of God's blessing. It was May 1, 1940, the day of the Feast of St. Philip and St. James.

Not in almost fifty years had the people of New Orleans been privileged to witness the consecration of a bishop of the Protestant Episcopal Church. Every pew in Christ Church Cathedral, every seat in the chapel, every chair that could be placed, was occupied. Loudspeakers brought the service to those standing outside on the sidewalks and in the courtyard.

Eleven bishops took part in the consecration services—Bishop H. St. George Tucker, the presiding bishop; the consecrator, Bishop Morris; Bishop Thomas C. Darst of East Carolina, who preached; Bishop Henry J. Mikell of Atlanta; Bishop Edwin Anderson Penick of North Carolina; Bishop Robert Emmet Gribbin of Western North Carolina; Bishop Charles Clingman of Kentucky; Bishop Clinton S. Quin of Texas; Bishop John J. Gravatt of Upper South Carolina; Bishop Middleton S. Barnwell of Georgia and Bishop Frank A. Juhan of Florida. Five other bishops marched in the procession: Bishop Charles C. J. Carpenter of Alabama; Bishop William Mercer Green of Mississippi; Bishop John D. Wing of South Florida; Bishop Coadjutor Edmund P. Dandridge of Tennessee and Bishop R. Bland Mitchell of Arkansas.

Four had been members with Bishop Jackson of the 1908 graduating class of the Virginia Theological Seminary at Alexandria.

The procession moved into the cathedral promptly on the stroke of 11, a crucifer and taperbearers heading each of its three divisions. In the first column marched the assistant master of ceremonies, the

Reverend Mr. Wattley, the choir which was augmented to 30 voices, lay members of diocesan committees, lay officers of the diocese, the trustees of the University of the South, lay members of the Standing Committee, the vestrymen of the church of which the bishop-elect had been rector and lay members of the Provincial Council. In the second marched the postulants and candidates for Holy Orders, with the clergy. In the third was Dean Nes, the master of ceremonies, the bishop-elect and all the bishops and priests who were to take part in the ceremonies. No happier man was in this group than the Reverend Dr. Slack, president of the Standing Committee, who had been general chairman of all arrangements.

It seemed especially appropriate that the first bishop of the second century, like the diocese's first bishop, should be a North Carolinian. For Bishop Jackson had been elected to the episcopate after 25 years as rector of St. Martin's Church, Charlotte. Actually, he had been born in Baltimore and educated in the public schools there before going to the Episcopal High School at Alexandria, Virginia. After graduation from Johns Hopkins in 1905 he began his theological education. He was made a deacon in 1908 and a priest in 1909 by Bishop Paret of Maryland. Subsequently he served as rector of parishes in Towson and Baltimore, Maryland, and in Harrisonburg, Virginia.

His career had been marked by interest in youth work—he was student chaplain at Episcopal High while still in seminary—and in Christian education. He had been director since 1930 of the adult conference and camp maintained by several dioceses at Kanuga, North Carolina.

He showed his appreciation of the work of the Woman's Auxiliary by beginning his official duties in the diocese the day before his consecration when he attended its Executive Board meeting. He would work for the integration of women into the general life of the Church as contrasted with their segregation in the Woman's Auxiliary.

This six foot, heavy set, and physically active 56-year old man had unusual energy. By the end of his first month as bishop he had visited his entire diocese, meeting with each convocation and holding confirmation in eleven churches.

The primary order of business was to provide a proper constitution and canons for the second century. For the next two years the members of the Commission on Constitution and Canons ordered by the

Ecclesiastical Authority in January, 1940, studied the organization of twelve other dioceses throughout the country. Its head, the Reverend Mr. Wattley, worked painstakingly and thoroughly. The opinions of the new bishop were sounded out. The will of the council was determined. When all study was complete, A. Giffen Levy, the vice-chancellor, was asked to draw the new charter and constitution. Mr. Wattley wrote the canons, numbering each. The principal models for the canons were those drawn by the Reverend Canon James Sharp of Tennessee. The commission's work was presented to the Diocesan Council in 1942.

The principal changes involved new definitions of parishes and missions; the establishment of a Board of Trustees to be composed of nine male communicants to be entrusted with the custody, control and investment of all diocesan and diocesan institutions' funds; the placing of deans at the head of the four convocations, each charged with missionary oversight in his own convocation; provision for appointment by the bishop of general missionaries with the titles of archdeacons; provision for a suffragan bishop or coadjutor bishop; changing the designation from "council" to "convention"; and establishment of a new executive committee called Bishop and Council.

The commission's work was carefully studied. Adopted for the first time in 1942, the canons were further weighed and new amendments made. The revised canons were finally passed in 1944.

The amended charter was recorded February 25, 1944. This charter, the canons, and the rules of order, separated from the canons, were printed in pamphlet form.

The geographical outline of three of the convocations was changed. Only that one centered on New Orleans, now to be known as the Convocation of East Louisiana, included the same civil parishes. Elsewhere, the civil parishes of Rapides, Grant, Catahoula, Concordia, Avoyelles, St. Landry, Pointe Coupee, West Feliciana, East Feliciana, West Baton Rouge, East Baton Rouge, Iberville, Ascension, Assumption, LaSalle, Evangeline and Lafourche were now combined into the Convocation of Central Louisiana. Formerly Alexandria and Baton Rouge had each been the focal point of one convocation. The civil parishes of Vernon, Sabine, DeSoto, Winn, Natchitoches, Caddo, Bossier, Webster, Claiborne, Red River, Union, Morehouse, West Carroll, East Carroll, Madison, Tensas, Franklin, Richland, Caldwell, Ouachita, Jackson, Lincoln and Bienville would now constitute the Convocation of North Louisiana. The Convocation of South Louisi-

ana would include Terrebonne, St. Mary, Iberia, Vermilion, St. Martin, Lafayette, Acadia, Calcasieu, Allen, Jefferson Davis, Beauregard, and Cameron.

The Bishop and Council would be composed of the bishop, the bishop coadjutor and the suffragan bishop if there were such, the secretary, treasurer and chancellor of the diocese, the president of the Board of Trustees, one woman, the diocesan president of the Woman's Auxiliary—all *ex officio*; and sixteen members to be elected by the convention, eight priests and eight laymen, two of each to be elected from each convocation. After the first election, the terms would be staggered so each convention would elect two priests and two laymen, each for a term of four years. No member would be eligible for reelection after his four year term until he had been off the council for at least one year. The bishop would then organize the council into the Department of Missions and Church Extension, the Department of Christian Education, the Department of Christian Social Relations, the Department of Finance and Church Property, the Department of Publicity and Promotion. Others could be named as the need might arise. A Department of College Work was set up in 1948.

In 1942 as in 1933 the canons provided specifically that lay delegates must be adult *male* communicants. In 1838 there had been no such then unimaginable need for the specification. However, women were named to the Committee on the State of the Church for the first time in 1942. They were Mrs. F. H. G. Fry, Mrs. W. H. Miller, (Auxiliary president), Mrs. W. S. Tate. In 1947 the canon was changed so that half the elected lay members on Bishop and Council would be women. That year Mrs. Allen O. Graves, Mrs. Fred L. Adams, Mrs. Malone Williams and Mrs. L. O. Broussard were elected for terms of varying length, each coming from a different convocation. The next year a provision that the women members would be nominated by the Woman's Auxiliary went into effect.

A proposal made by the Reverend J. Hodge Alves and seconded by Edward M. Rowley that the bishop immediately appoint a *locum tenens* for any parish whose rector resigns until its vestry elects a new rector failed of passage as it had years before when proposed by Burruss McGehee.

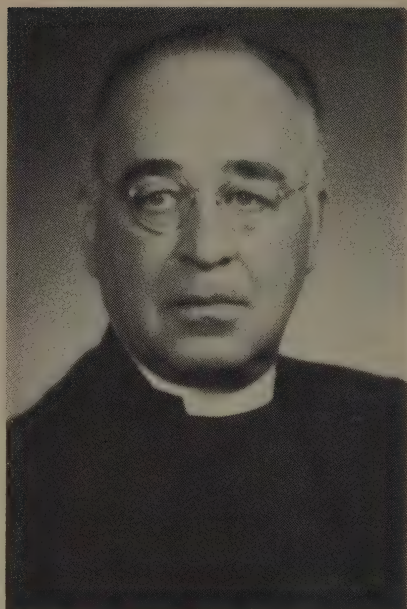
In 1946 Miss Mary B. Semple, for more than 20 years faithful secretary to the bishops of Louisiana, resigned. Miss Frances Hart and Miss Viola H. Hennesey joined the staff to replace her. In 1947, at



THE RIGHT REVEREND JOHN LONG JACKSON, D.D.
Bishop of Louisiana, 1940-1948



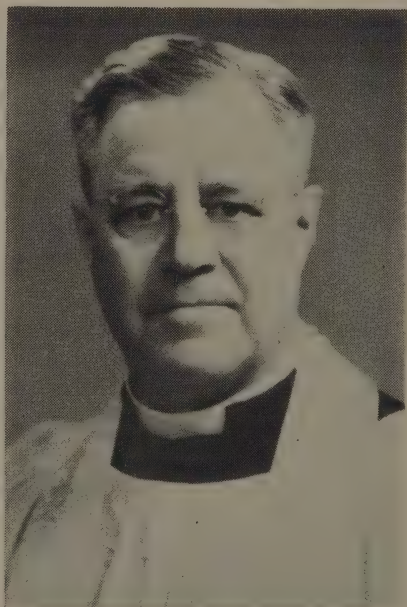
THE REVEREND
WILLIAM SAMUEL SLACK
St. James' Church, Alexandria



THE REVEREND
DONALD H. WATTLEY
Grace Church, New Orleans



THE VERY REVEREND
WILLIAM HAMILTON NES
Christ Church Cathedral



THE REVEREND
EDWARD F. HAYWARD
Grace Church, Monroe

LEADERS IN THE TRANSITION

the request of General Kemper Williams, president of the board, Miss Hennesey was made financial secretary of the diocese. With the establishment of this new position fuller financial records could be kept and henceforth the status of every fund in the diocese would be immediately apparent.

Just as the administrative details of diocesan routine required more clerical assistance, the legal side of diocesan life necessitated the appointment of associate chancellors in each deanery. All along the line the basic details of the diocese's business were brought up to date.

In other ways as well, the diocese's functioning was modernized.

The mission of the Church has always been to spread the Word. Now, with a Department of Promotion and the Diocesan Commission on Forward in Service contemporary techniques were more fully brought into play. The making of a motion picture of diocesan missions, regularly scheduled radio broadcasts of services, first at St. Mark's, Shreveport, and later at St. Paul's, New Orleans, and recommendations for a chapel on wheels to serve isolated areas were all indicative of the new thinking. The depression journal, *The Louisiana Churchman*, was combined after a short hiatus with the national missionary magazine *Forth*, until 1939 called *The Spirit of Missions*. Under the contract which became effective March 1, 1941, *Forth* incorporated eight pages of Louisiana news in its Louisiana edition, an arrangement similar to that with other dioceses.

The changes in definition which had been made in the canonical revisions meant immediate change in status for twelve parishes. St. John's, Laurel Hill, ceased to be listed as a church, its eight communicants now being included in the records of Grace, St. Francisville. Eight parishes became missions because they had less than the 60 adult communicants required by the new definition. These were the Church of the Incarnation, Amite, 46 communicants; Trinity Church, Cheneyville, 18; St. Andrew's, Clinton, 31; Church of the Ascension, Donaldsonville, 36; St. John's Church, Washington, 3; the Church of the Redeemer, Oak Ridge, 15; the Church of the Nativity, Rosedale, 48; and St. Mary's, Weyanoke, 10. For some, there had never been many more communicants. Organized before or just after the Civil War they had been admitted in union under the definition then in force. St. Mary's, Weyanoke, and St. John's, Washington, were to become chapels of Grace, St. Francisville, open only on occasions. Three churches filling the communicant requirement did not live up to the financial requirement of giving \$1,500 toward the

support of their rectors. These were Grace Church, Lake Providence; All Saints', Ponchatoula; and Christ Church, St. Joseph. By 1945, under the Reverend Frank L. Levy, Grace Church had qualified for parochial status under the new definition, and by 1948 Christ Church, with its own rector, the Reverend William F. Bumsted, was again listed as a parish.

The Church of the Redeemer at Ruston was changed from a mission to a mission station, its church torn down, its land sold. The funds thus raised were held for a future program which would include a student center at Louisiana Polytechnic Institute.

Analysis of status of other missions brought recognition that there was no use in continuing to list work no longer being done.

Holy Trinity Church, Patterson, long since inactive, was secularized and demolished. The diocese acquired from the vestry of St. John's, Devall (Chamberlain), title to its church building and rectory, unused so long the church had been forgotten. Proceeds of their sale were used for new missions and to restore the Goodrich Fund to its full \$5,000. St. Timothy's Church at Eunice was officially pronounced dead, and its property also sold.

Thus, changes in the canons concerning parishes and missions resulted in paring the Church in Louisiana down to a firm core of 29 self-supporting parishes with at least 60 communicants each, as contrasted with the 41 in 1940. It was a matter of change of name. But the diocese could better see where it stood.

CHAPTER XXIV

DIOCESAN REBIRTH (The Diocese, 1941-1949)

Bishop Jackson, who led the diocese into its second century, was strikingly akin to Bishop Polk.

Like the first bishop of the diocese he was strongly conscious of the Church's mission to the Negro. During his episcopate, too, raged a major war. Like Bishop Polk he interested himself especially in the education of the young in the household of faith. Like Bishop Polk he opened new territory for the Church.

It was particularly appropriate that during his episcopate a Bishop Polk Memorial Committee was created, in 1944. With funds provided by a great-grandson of the bishop, Joseph M. Jones, the remains of Bishop Polk and his wife were brought to Louisiana, a road marker was placed on the highway where Leighton had stood, and a monument was erected to his memory in the churchyard at Thibodaux.

Bishop Jackson himself called for such effort in behalf of Negro work "as was once exhibited during the days of Bishop Polk." The Bishop Payne Divinity School for Negro theological students in Virginia was put in the diocesan budget for the first time in 1943 and kept there until the school closed with the end of segregation in enough Episcopal seminaries to assure adequate provision for training Negro clergymen. Bishop Jackson himself served on the Bi-Racial Committee of the Department of Domestic Missions of the National Council. And, in his day, the diocese's second mission for Negroes was established while its first, St. Luke's, attained parochial status.

The second mission, St. Michael's, grew from a meeting at Southern University in Baton Rouge of 35 Negro communicants and friends of the Church who met to organize on September 21, 1941. The bishop placed the mission under the supervision of the Reverend Philip Prentiss Werlein of St. James'. Its first delegate to the diocesan council was Dr. H. Horne Huggins, the first warden. The mission met for services in Westminster Presbyterian Church but by 1944 the

bishop was looking for land on which a church could be built. In this church, in 1954, the Reverend Sidney Parker would be ordained to the priesthood, the first ordination of a Negro priest in the diocese's history.

With the organization of Bishop and Council, the various departments were permitted to appoint additional members to their particular department. Dr. and Mrs. Huggins were both placed in the Department of Christian Social Relations in 1944. That year Dr. Tatham A. Daley of St. Luke's, a professor at Dillard University, was named by the bishop to the Board of Managers of the Gaudet School. Appropriations to the Gaudet School from the diocese began to climb. In 1938 this had been \$659, some \$300 more than it had been at the depth of the depression. In 1943 it was \$1,400, by 1948, \$2,100.

On the fateful seventh of December, 1941, Bishop Jackson was in Alexandria where he officiated at Holy Communion at Mt. Olivet, Pineville; visited kindergarten and primary departments of St. James' Sunday School; and was given a gavel of avocado wood by the St. James' congregation at the 11 o'clock service at which he confirmed 16 adults for the Reverend J. Hodge Alves, its rector. There he learned what all the world so quickly knew: The Japanese had attacked Pearl Harbor.

His charge to the Diocesan Council in January was perhaps the expression of the call of Christ to which troubled souls are responding today in greater numbers than ever before:

God grant that our Churches will be filled with a penitent people who will come to the Father's house that we may worship Him in spirit and in truth, and may we receive a message that will direct our way of life, and that we may feed at His blessed table of that spiritual food which alone can give us the strength to continue as His faithful soldiers and servants. We face a new day; and when the prayers of our people are answered and God in His wisdom brings success to our armed forces, then the Christian citizenship of this land must exert such an influence over the Councils of State that the prejudices and hatreds of war may be forgotten and a peace proclaimed which shall give to every individual child of God, of whatever race or Nation or condition, the opportunity of enjoying the blessings that God has so abundantly provided, and which must be shared with all of His children.

A diocesan Army and Navy Commission was immediately appointed to keep in touch with Episcopalians in the camps in Lou-

isiana and to refer names of Episcopalians from Louisiana to other commissions. Otis J. Chamberlain, treasurer of the diocese, was chairman, David A. Hunter secretary-treasurer, Horace Renegar vice-chairman in charge of publicity. Already there were training camps throughout the state, established during the year of selective service. St. James', Alexandria, in the center of an encampment area with some 75,000 service men, was the first of the parishes to undertake a full program of activities for and with them. Among the 16 adults confirmed by Bishop Jackson on Pearl Harbor Day, four had been in military service. Funds for the nation-wide commission were raised through collections on March 8.

The national commission in turn promised the diocese the salary of assistants to the rectors at St. James', Alexandria, and St. Mark's, Shreveport, but no assistant could be found for St. Mark's. By May, 1945, there were seven Louisiana clergymen in service: Julius August Pratt, Heber Williamson Weller, Iveson Batchelor Noland, Robert Noland, Robert Allen Martin, Arthur Mason Sherman, Jr., Frank Wall Robert and Edward Leonard Conly.

Local rectors obtained Army and Navy Commission Prayer Books and Church War Crosses from the commission to give to their parishioners entering the armed services.

With the declaration of war, the Venerable James M. Owens cooperated with Lt. James R. Davidson, Jr., chaplain at Barksdale Field, to provide services based on the *Book of Common Prayer*. The Reverend George F. Wharton arranged for Episcopal Communion services at the base near Lake Charles.

The rectors and Churchmen in the neighborhood of the camps organized programs. One of the most noteworthy was the Reverend George L. Whitmeyer's at DeRidder, near Camp Polk. Through his personal efforts and with the cooperation of a good Churchman at Leesville, plans for the erection of a chapel at the Lee's Hill Housing Project of some 400 units were completed with a \$3,000 grant from the Commission and clearance for the necessary priorities. This chapel, the Leonidas Polk Chapel, was dedicated by Bishop Jackson on June 20, 1943.

The relative size of camp work is shown in what was disbursed in 1943 by the diocesan commission: \$3,650 in the Alexandria area, \$1,520 in the DeRidder area; \$1,675 near Shreveport; with lesser amounts around Baton Rouge, Lake Charles, Monroe, New Orleans, Ruston and Southwestern Louisiana Institute. Louisiana's work was

highly praised by Bishop Sherrill, chairman of the national commission.

Many students were called from the campuses into the armed services. Enrollments were cut as much as two-thirds. But the students who remained in college showed an intensified interest in religion. At Louisiana State University only 200 Episcopalians remained as contrasted with 450 before Pearl Harbor, but chapel attendance was almost as large as before.

Sewanee was taken over by the Navy for the training of deck officers. The honor system of which for more than 50 years, the university had been so proud, was not abandoned. Instead, the college included the Navy men in the system and was the first Navy training college unit to adopt such a program.

But, because Sewanee's facilities were being used the year round, the province's adult conferences could not be held there. Some Louisianians had gone earlier to the Kanuga conferences. Now, in 1944, the Diocese of Louisiana became one of the dioceses sponsoring the conferences there. That year 51 persons of the 410 attending were from Louisiana. Bishop Jackson continued as its director for 18 years, through the summer of 1947.

Proposed and needed repairs, remodeling and rebuilding of parish facilities which had earlier been postponed because of the depression were now delayed again because of shortages of materials and manpower. But more than \$250,000 was pledged in the parishes for post-war improvements. By the war's end not a penny of indebtedness remained on any parish property in the diocese. Beginning in 1944 and continuing thereafter the Church's Program budget and diocesan assessments were met by every parish. By 1945 the Convention budget had risen to \$18,481 and the Program budget was \$36,278, of which \$11,500 went to the national Church—a sum not as great as had been given in the early 1920's.

The allied invasion of the French coast began on June 6, 1944. That day Bishop Jackson led special prayers at Grace Church, New Orleans, and attended the special Invasion Day service at Trinity Church that night. At noon he led the Kiwanis Club in prayer.

During that year, 219 more persons were confirmed or were received from the Roman Communion than the year before, for a total of 805. St. Mark's, Shreveport, alone counted 140 new communicants made up in large part of service men. The expression that would become famous: "There are no atheists in foxholes" was borne

out, as young men in uniform determined that there must be more to man's destiny than extinction by the weapons he has made.

On May 7, 1945, a convocational meeting was being held at Holy Trinity Mission at New Roads. When word of victory in Europe reached the meeting, red, white and blue bunting was quickly displayed and a routine gathering became a service of heartfelt thanksgiving. Holy Trinity Mission itself had, in a way, been a war baby. Since 1907 its women, organized in a guild, had worked for the Church. New Roads families had gone to Lakeland to attend services, but when gasoline rationing prevented their Sunday pilgrimage, the Reverend Howard S. Giere of St. Stephen's, Innis, began coming to them. In 1943 the mission had finally been officially organized.

During the war years the Diocese of Louisiana began its official connection with All Saints' Episcopal College at Vicksburg, Mississippi. Founded in 1908 by the Right Reverend Theodore DuBose Bratton, D.D., Bishop of Mississippi, and later Chancellor of the University of the South, All Saints' was owned and operated by the Diocese of Mississippi as a preparatory school and junior college for women.

In 1941 the Diocese of Mississippi asked the dioceses of Arkansas and Louisiana to participate in joint ownership and operation of the school. As there was no Church-connected or operated school in Louisiana, the Diocesan Convention of 1943 voted to do so. Louisiana's first representatives on the Board of Trustees were the Reverend J. Hodge Alves, the Reverend Philip P. Werlein, Paul Winchester, John C. Flanagan, Mrs. George Allen Kimball and Mrs. S. W. Tate. The rector and president of the college from 1937 to the present is the Reverend William G. Christian.

During the first year Louisiana participated in operation of the school it had a capacity enrollment of 72 boarding students and 22 day students. Its sponsors hoped that its boarding capacity could be raised to 200. The school's immediate need was for \$30,000 for a rectory which would be named in memory of the Reverend William Mercer Green, first rector of the school and later Bishop of Mississippi.

In the summer of 1944 All Saints' was used for the first of four summers by the Diocese of Louisiana for a youth camp.

Establishment of parochial schools had to be deferred until after the war. By 1948 there were three in the diocese, including St. Andrew's at Bayou du Large. But other youth work was begun in the war years.

In 1943 the bishop called an all-youth convention which was attended by 157 delegates. This convention created the Louisiana Youth Commission whose purpose was to help existing youth groups function more effectively. It would consist of the bishop, the chairman of the Department of Christian Education, the director of youth work, four junior deans, a secretary, two members elected at large and a representative of the Woman's Auxiliary. Robert Ratelle, president of the diocesan Young People's Service League, was first chairman of the commission.

The first young people's publication in the history of the diocese was begun in 1943, the *UMCYL*, its name reflecting the first letters of the United Movement of the Church's Youth in Louisiana. While it lasted only a few years, in 1945 it was recognized as the outstanding youth publication of the province. Other youth groups in the diocese by the end of 1948 were the diocesan acolytes organization, the Junior Altar Guild, the Girls' Friendly Society, and other older girls' clubs in the various parishes.

During the 1920's Sunday School attendance in the diocese reached its peak in relation to the number of communicants up to that time. In 1927 there had been almost 4,000 children enrolled. Ten years later there were but 3,362. And in 1947 the number had not yet returned to the 1927 figure, there being but 3,675 enrolled.

But the war babies began to reach the Church classrooms. In 1948 there were almost a thousand more reported in the Sunday Schools than a year earlier. And parents who had become interested in the work of the Church during and after the 1940's saw to it that their children, more than 8,500 of them, were enrolled by the fall of 1953.

A diocesan center for camps and conferences was badly needed. While All Saints' could fill the need temporarily, the diocese looked forward to the time when it could build a true camp. In 1941 it had received most gratefully a forty acre site in the heart of Louisiana, near Alexandria, as the gift of Q. T. Hardtner, a communicant of St. James'. The Young People's Service League had been saving its pennies since early in the 1930's for a camp building program.

At the Diocesan Convention of 1945 the Reverend Joseph Ditchburn, whose name would be connected with diocesan youth work until his return in 1950 to the diocese of Algoma in Canada from which he had come, proposed that the diocese immediately organize a Victory Fund Campaign Committee which would be ready to function as soon as the war ended. A week after President Truman's

official announcement of victory in Europe, Bishop Jackson went on the air to announce the opening of the diocese's Victory Fund Campaign. This fund would make possible work in colleges and for young people. Thus the victory which could give added years of life to the young of the nation would produce leaders who could show the way to Life Eternal and a more meaningful life on earth. Said Mr. Ditchburn: "This is a definite forward step which we must take now or lose the opportunities for twenty-five years."

The campaign had been well organized. All was in readiness. The sparkplug of the drive was its chairman, Edward M. Rowley. A New York firm was brought in to give advice and direction on methods. The original goal was set at \$150,000, but it was soon realized this sum could not do all that was needed to be done. The goal was raised to \$250,000, and some \$261,000 was pledged. The churches participated splendidly. Little St. David's, Rayville, unable to hold its campaign when the others did, none-the-less turned in 100% of its expectancy. Trinity Church, Tallulah, promised two-thirds more than the \$2,500 it had been asked for as did several of the larger churches. Milton F. Williams (later to be a priest in the Church) was treasurer and untiring assistance was given by E. Scipio Myers, Hugh M. Wilkins, J. Earle Owings, Dr. John B. Gooch, George C. Westfeldt, C. C. Walther and Edmund B. Glenney.

It was the greatest financial undertaking of the diocese's history. The bishop said of it:

I rejoice in the financial results, but I am more grateful for the enlistment of so many laymen through the Diocese in this work, revealing the great lay power of the Church when harnessed for the Work of the Master. The future program of our Diocese must continue to challenge the interest of our lay people and to use them in the work of the Church.

The money was allocated to purchase 40 additional acres next to the Hardtner tract and to build a camp and conference center; to buy property and build the Francis Lister Hawks Student Center for Tulane University and Newcomb College; to build the John Nicholas Galleher Student Center at Louisiana Polytechnic Institute at Ruston; to buy and repair a building at Lafayette to use as the James Craik Morris Student Center at Southwestern Louisiana Institute; to add to what would be given by other sources for St. Michael's church and community center; to pay the \$15,000 promised by the diocese toward

a rectory at All Saints'; to enlarge St. Stephen's Chapel at Gaudet School; and to maintain and expand these projects.

Not all that was planned could be done. Building costs rose prodigiously with the removal of restrictions and the consequent construction boom. Where delay was inevitable, the money was set aside to be used when additional funds for the affected purpose would be available. Thus, while land was bought for the Hawks Student Center in New Orleans, an additional \$100,000 would have had to be raised for the building contemplated. It is still not built, though in 1955 construction of the chapel at Broadway and Zimple Street appeared imminent. The Galleher Student Center could not then be built. St. Michael's bought its land and installed an Army chapel and Army hut. Like St. Andrew's, Clinton, St. Luke's, New Orleans, and other missions of the diocese, it found these to be serviceable headquarters. The money for St. Stephen's was saved until final plans for the school would be made. A recreation room and additional rest room were added to the Morris Student Center and part of its allocation set aside for future expansion.

Construction got underway promptly at Camp Hardtner. By January, 1948, the creek had been dammed to provide a small swimming space; five cabins for boys and five for girls, a building to house counselors and a dining hall were well on their way to completion; the administration building, the caretaker's cottage and two servants' cottages would be finished that year.

The bishop said that "To Messrs. Davenport, Palfrey and Gremillion go the orchids" for planning and supervision of construction at Camp Hardtner. Thomas W. Davenport of Monroe was chairman of the Committee on Camp Hardtner, Henry W. Palfrey was a member of the committee from nearby St. James', Alexandria, and Herbert Gremillion personally directed the development of the site and its buildings.

The summer of 1948 saw first use of the camp. The Reverend A. Stratton Lawrence, Jr., was in charge of the camp program. The Youth Convention, which opened on June 11, was the first official gathering at the site. Then came Camp Morris for boys and girls from 14 to 18 years of age, with 102 campers in attendance; and then Camp Jackson for the 10 to 13 year old group. The following summer the Woman's Auxiliary held its first "House Party" at the camp. The success of the camp justified additions which were made in successive years.

While the camps were in session that first summer the permanent staff prepared and made usable the baseball field, two volleyball courts, a badminton court, a horseshoe pit, a ping pong table, a tool storage house and a carpenter shop, and erected in the woods a beautiful outdoor chapel. The staff consisted of a dietician, cooks, a nurse, a secretary, life guards, a purchasing agent, an assistant director, a general handyman, and the general manager.

For all that its primary interest was diocesan, the Church in Louisiana was not self-centered. In 1946 the diocese participated in the nation-wide Reconstruction and Advance Fund Drive to make possible the rebuilding of churches in the Orient, opening new fields and continuing to provide for Army and Navy chaplains. J. A. M. Wilson, diocesan chairman, reported gifts from the parishes and missions of over \$50,000. The children's mite boxes, presented at the Spring Festival after Easter, held over \$5,000, of which two-thirds was allocated to the drive.

The next year, on the first Sunday in Lent, every communicant was asked to come to church with an acknowledgment and recognition of his personal sin which had produced the devastation of World War II. Then, two weeks later, on February 29, the Church throughout all the land would try to raise \$1,000,000 on that one day to aid fellow suffering Christians in Europe and Asia. No Church in Christendom had ever attempted such a program. The Presiding Bishop's Fund for World Relief was fully subscribed. In Louisiana while 92.6% of the suggested quota was raised, \$22,000 worth of processed clothing was secured by a \$1,000 cash payment by the Men's Club and other members of St. Andrew's Church, New Orleans, under the leadership of the Reverend Mr. Jones.

The relationship of diocese to General Convention was brought home in other ways. Revisions in the constitution and canons of the Protestant Episcopal Church in the United States of America made at General Convention in 1946 tended toward more disciplined action by communicants and churches. Revisions in the marriage canon were particularly important. The Reverend Donald Wattley, one of the outstanding canonists of the Church, took significant leadership in bringing the Church's interpretation of Christ's words into accord with the Gospel according to St. Mark, rather than with that based on the Gospel according to St. Matthew.

The Gospel according to St. Matthew reads:

It hath been said, Whosoever shall put away his wife, let him give her a writ of divorcement:

But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery.

The Gospel according to St. Mark reads:

And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

And he answered and said unto them, What did Moses command you?

And they said, Moses suffered to write a bill of divorcement, and to put her away.

And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept:

. . . And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

And if a woman shall put away her husband, and be married to another, she committeth adultery.

The only way by which remarriage would now be canonically possible to Episcopalians would be on the basis of nullity of the original marriage. Henceforth the bishop would have to find in the civil divorce action canonical impediments that would have made the marriage impossible in the first place. However, an additional canon permits the bishop to restore to communion persons in serious intent and entitled to forgiveness.

In 1947 Bishop Jackson appointed the first diocesan Advisory Board on Holy Matrimony to help him weigh the cases presented for his judgment. To this he appointed the Reverend Sherwood Clayton, Dr. A. L. Culpepper and Joseph M. Jones.

The architecture of missions and chapels of the diocese and memorials placed in them would henceforth be under scrutiny of a Committee on Ecclesiastical Art and Architecture. The Reverend Edward F. Hayward was first diocesan chairman. And after reminding the convention that the law of the Church requires that nothing be sung at any time in the churches except the words of the Bible, Prayer Book and Hymnal, Bishop Jackson named the diocese's first Committee on Church Music, headed by the Reverend Philip P. Werlein.

Earlier, in 1942, the diocese's Board of Examining Chaplains had taken an important step which other dioceses throughout the nation had taken or would take. On advice of its new chairman, Dean Nes, the board began to direct the studies of the postulants during their college years. Too often these young men had completed their baccalaureate studies without taking the subjects that were prescribed by canon as pre-requisites to their theological training.

It was fortunate that this tightening up began at a time when the flow of men into the ministry began to be so greatly accelerated.

During Bishop Jackson's episcopate the diocese and its institutions received some of the largest legacies and gifts in its history. The Home for the Homeless, a New Orleans organization, liquidated its assets and discontinued its program, turning over \$24,000 worth of securities to the bishop to be used either in principal or interest for the training of men for the ministry of the Church. The fund was promptly named the Henderson Trust Memorial Fund in honor of the family that had supported the Home for the Homeless.

Miss Belle Randolph Van Horne, a communicant of Trinity Church, New Orleans, willed her properties which netted some \$31,500 to the diocese.

The Children's Home, which in 1942 received a legacy of \$5,000 from Louis F. Stewart, received in 1945 over \$13,000 from the succession of Miss Isabel Grant. That same year the diocese received the largest legacy in its history, \$350,000. This was left by Mrs. Anne Brook Fordtran, a communicant of the Church of the Annunciation, who had been a frequent visitor at the Home but whose legacy to the Home came as a surprise to the diocese.

The size of the Fordtran legacy was breathtaking. The Reverend Mr. Jones, then vice-president of the Children's Home, was resolved that it should not be used simply to take the place of contributions given in the past but that it should be used for effective expansion of the diocese's help for children. "Endowments are dangerous when they take over personal responsibility and thereby stultify and stifle the opportunity to grow," he said. "Endowments are blessings when they can be devoted to the enlargement of a program."

The Board considered carefully what it should do. Gradually it expanded its program, giving scholarships at the Tulane School of Social Work so that young women could offer themselves for training in social work under Church auspices; changing its charter so it might include Negro children in its planning, and beginning in 1948 giv-

ing money for scholarships at the Gaudet School; assisting unwedded mothers; and providing fuller educational opportunities so that more children under the protection of the Church could attend colleges and the summer training camps of the diocese and province.

The diocese's aid to its children was something it could be as proud of as it had been when the old Home was a model for the South. Its continued success is possible only by the continued and varied support of its friends. When, in 1947, the Reverend Mr. Jones finished reading the Home's report to the convention, there was a rising vote of thanks by the convention for his "contribution not only to our Church but to the entire community, in terms of expert social service." There was also a rising vote of the convention in "deep gratitude to Mrs. F. H. G. Fry for her years of devoted service" on the Board.

The growth of the Church in Louisiana would be vastly stimulated by youth work. In view of the development in the Shreveport area in the 1950's, it is significant that in 1944 it had the largest Sunday School in the diocese.

But Bishop Jackson's interests were not alone in the young. Before the end of the war, his episcopate saw the establishment of five new missions—St. Paul's, Winnfield, Holy Trinity, New Roads, St. Michael's at Baton Rouge, all previously referred to, St. Martin's in the Metairie section of Jefferson Parish near New Orleans and St. John's, Colfax. The mission station at Jackson, St. Alban's, became an organized mission in 1944 only to lose this status eight years later.

It was the Tulane chapter of the Brotherhood of St. Andrew, directed by its adviser, the Reverend Mr. Jones, rector of St. Andrew's, that opened what was first a Sunday School in the Metairie High School Auditorium. Thirty-seven pupils enrolled at the opening service on Trinity Sunday, 1942. As yet unnamed but flourishing, the Metairie Mission was given a priest-in-charge in 1943, the Reverend Skardon D'Aubert, assistant to the rector of Trinity Church. Late in 1944 the Reverend Roberts P. Johnson, priest-in-charge of Holy Comforter Mission, Gentilly, began dividing his time between the two until on May 15, 1946, the Reverend David C. Colony was made full time priest-in-charge of the mission, named St. Martin's for the church which Bishop Jackson had so long served as rector. A few months before, a communicant of Christ Church, Mrs. J. Leo Burthe, and Dr. Burthe. bought the three lots on which the church would be built.

St. John's, Colfax, was begun as a mission of St. James', Alexandria, by the Reverend J. Hodge Alves, its rector, in the parish's hundredth year. It was presented as an anniversary gift to the diocese which accepted it as an organized mission in January, 1945.

After the war, Mt. Olivet, Pineville, for more than 90 years a mission of St. James', Alexandria, became a diocesan mission in 1948 and then a full-fledged parish in union with the convention in 1953. St. Anna's, New Orleans, nursed back to health by the Reverend Arthur R. Price, received back from the diocese in 1947 the title to the church building and rectory which had been held for them since the parish's troubles in the 1920's.

In Baton Rouge, St. James'—which had the longest communicant list in the diocese in its centennial year—found itself dividing, in 1947, like a living organism that reproduces itself without losing strength. Out near Louisiana State University, in the University Gardens section of the city, St. James' parishioners joined in May in organization of a mission station. Through generous assistance from St. James', money allocated to that church from the sale of St. John's, Chamberlain, and part of a legacy to the diocese, ground was bought in Stratford Place, an adequate building which could later be a parish house was erected, and the Reverend A. Stratton Lawrence, a former Army chaplain, was installed as priest-in-charge. Trinity Church would be admitted in union with the convention as a parish in 1950.

In 1944, St. Matthew's, Bogalusa, became a parish, a testimonial to what full-time, consecrated and intelligent leadership can do. The first Episcopal service had been held in Bogalusa as early as 1907. Occasional services had then been held in the Methodist Church until 1910 and then in the Y.M.C.A. until 1922. The mission was organized in 1921 and the church built in 1922. Until 1941 the mission was served but once a month by the rectors of Christ Church, Covington. Then Bishop Jackson placed the Reverend Harry Tisdale at Bogalusa as full-time priest-in-charge and within two years the church was ready for parochial status.

The roll call of parishes grew.

In 1946 were added the Church of the Ascension at Lafayette and St. Luke's, New Orleans; in 1947 Holy Comforter, New Orleans, St. John's, Minden, and St. Martin's, Jefferson Parish; in 1948 the Episcopal Church of the Holy Communion at Plaquemine and Christ Church, St. Joseph. Some were churches that had long before possessed, and then had lost, parochial status; some were the result of

new work begun in the war period. But for each there was the same high standard of parochial responsibility to be met.

Diocesan growth received further impetus when the Reverend John L. Womack became the diocese's first archdeacon for town and country on February 1, 1947. He would serve in this capacity for six years. The town-and-country churches, in the smaller cities and towns, drawing their membership from the rural areas around the towns, produce the communicants for the urban churches. In four generations, ten city Church members will produce only three and a half Church members. In the country, ten will produce 23.

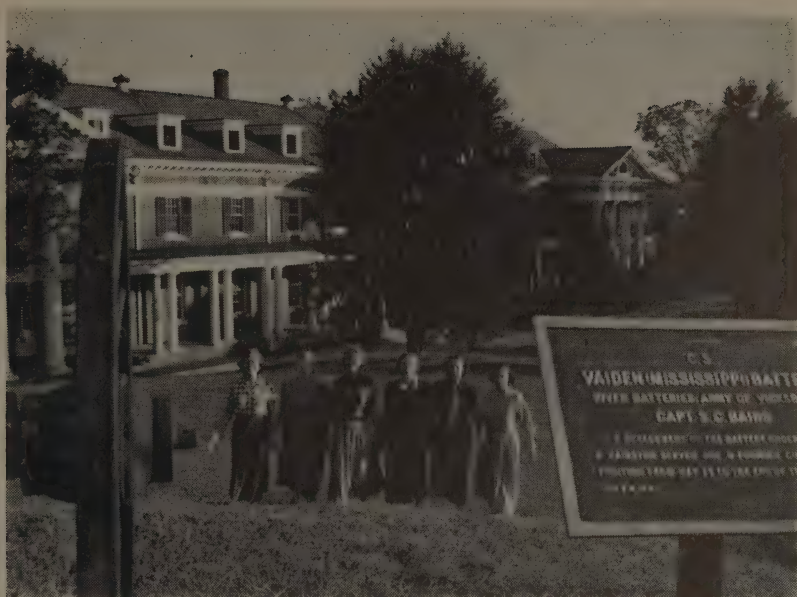
Archdeacon Womack's work consisted of holding regular services in churches without regular clergymen, keeping in touch with families far away from established churches, and helping in areas where the Church can develop new work. In his first year he organized a mission in the chapel built at Leesville during the war, reopened one of the old churches of the diocese, the Church of the Redeemer at Oak Ridge, began services in the Oakdale community, where a number of Church people had settled in connection with a new industry, and where, in 1949 an organized mission, St. John's, was recognized, and assisted in two services a month at Trinity Mission, Baton Rouge. He also helped set up area meetings of the Every Member Canvass, all of which meant travelling 23,390 miles by automobile in one year in the diocese. Because of the housing shortage, which made it impossible to rent, a home for the archdeacon was bought in Baton Rouge.

On April 18, 1948, Bishop Jackson recorded in his journal:

At Oakdale, at the home of a communicant, we held service, with sixty present. I confirmed two men and one young girl, presented by Mr. Womack. This was the first service held by an Episcopal bishop in Allen Parish.

That this was the first service by a bishop of the Church in Allen Parish is a reminder that as late as 1942 when the Reverend Dr. Slack prepared a statistical study of the diocese there were still 19 parishes in which the Protestant Episcopal Church had never opened a mission station, and ten others in which the diocese had once been active but was not then.

To replace priests retiring because of age and to fill the needs of the new missions, the diocese was not only training its own. Bishop Jackson brought into Louisiana young men he had known in the Carolinas and a number of chaplains released by the Armed Forces



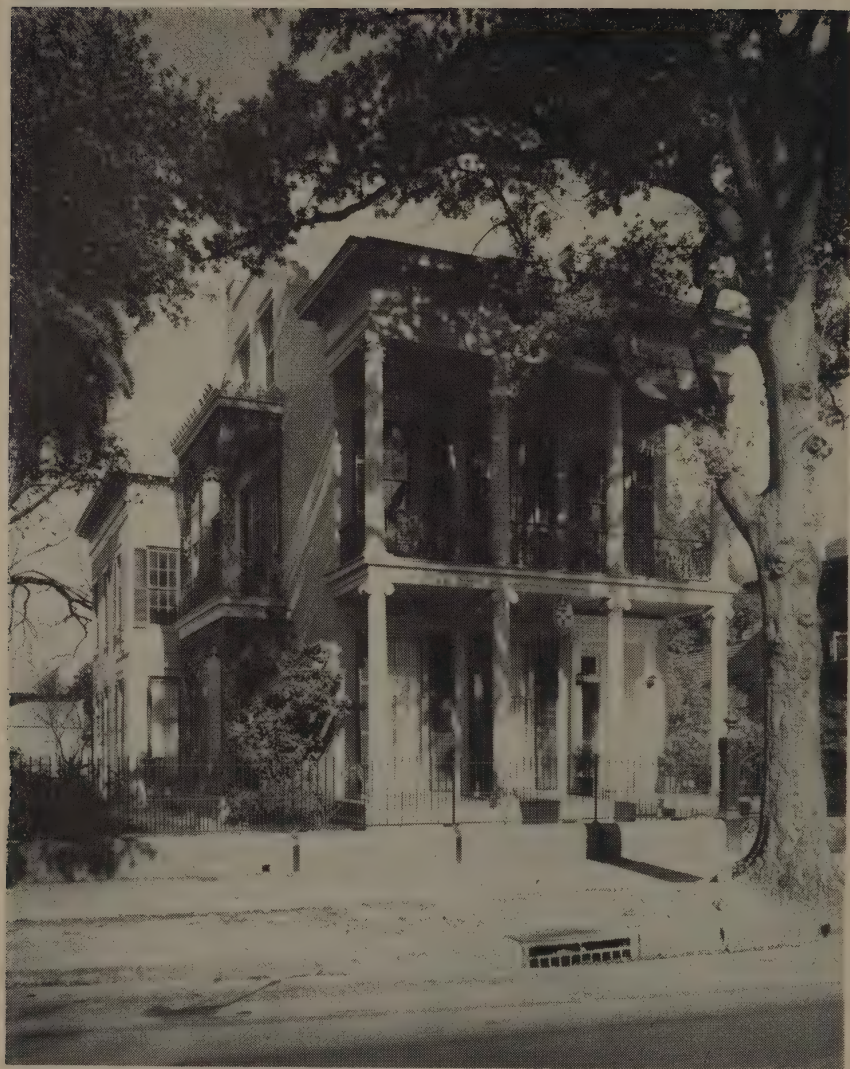
ALL SAINTS' EPISCOPAL JUNIOR COLLEGE

Established in Vicksburg, Mississippi, in 1908 by Bishop Bratton of Mississippi. Operated since 1943 as a tri-diocesan high school and junior college for girls by the Dioceses of Mississippi, Arkansas and Louisiana.



HARDTNER YOUTH CAMP, CONFERENCE CENTER

Until 1940 youth conferences were held at Camp Onward, Bay St. Louis, Mississippi, owned by Kingsley House. Subsequently they were held at All Saints', Vicksburg, for four years. In 1948, Camp Hardtner, the diocese's specially built center, was first used. Named for Q. T. Hardtner of Urania who gave the first 40 acres of the site, it is on gently sloping land in the central part of the state northeast of Alexandria.



THE DIOCESAN HOUSE

At 2265 St. Charles Avenue, New Orleans, it was built by James Gallier, the younger, who in 1847 built the third Christ Church edifice. Acquired in 1952 by the Diocese of Louisiana.

at the end of the war. Of the 54 priests connected with the diocese in 1948 only 19 had had any connection with the Church in Louisiana before 1938. In the year 1939, for the first time, the diocese had broken through the barrier which had seemed to keep it from getting more than 40 priests. There were 19 postulants in 1948.

The rebirth of the diocese had been accomplished.

The Diocesan Convention of 1948 was acclaimed by standing vote as "one of the greatest conventions in the long and illustrious history of the Diocese of Louisiana." Held at Trinity Church, New Orleans, it recognized 100 years of service in the Saviour's name by this parish church with which six bishops had once been connected. The dedicated Warren Kearny, who had planned for the convention, was not present. He had died the preceding fall.

Speakers at the convention and at the Church Club dinner which preceded it included the Most Reverend Henry Knox Sherrill, presiding bishop, attending his first diocesan convention since his election; Judge John J. Parker, senior judge at the United States Court of Appeals, Fourth Circuit; and the Reverend Thomas V. Barrett, national executive secretary of College Work.

The offering, at Bishop Jackson's request, was dedicated to the Presiding Bishop's Fund for World Relief. When it was time for Bishop Sherrill to speak, the entire convention arose while he was escorted to the reader's stand by the two deacons of the diocese, the Reverends Robert E. Ratelle and Miller H. Cragon. He gave a detailed account summarizing the state of the Church in its various fields of endeavor. Before his retirement from the convention floor, the Reverend Mr. Werlein and Edmund Glenny, head of the Department of Finance and Church Property, formally notified the presiding bishop of the willingness of the Diocese of Louisiana to exceed the amount of its expectancy to the National Church. It had been asked for \$16,257. It would give \$18,000.

The Convention budget set that year was for \$24,721; the Program budget, exclusive of what would be sent outside of the diocese, \$32,000.

The Woman's Auxiliary had itself handled the equivalent of over \$16,000 for work outside of the individual parishes.

At the end of the convention, the Reverend J. Hodge Alves, acting on behalf of the deans of convocations, requested the bishop and his wife to stand at the chancel steps to receive a tribute from their diocesan family. In moving fashion Mr. Alves told how the parishes

and missions of Louisiana had gone about raising a purse of more than \$3,000 to be given them as a testimony of affection and for their use in attendance at the Lambeth Conference that fall and for vacation trips while abroad.

In 1946 Bishop Jackson had had warning that not all was well with his heart. While he was present at the General Convention, he had not, on his doctor's orders, attended the U.T.O. service, the first he had missed since 1922.

On June 7, 1948, he visited his physician and "got clearance for my overseas trip." On that day too, though he made no entry of it in his official diary, he wrote his last will and testament. Part of it read:

I wish to record my thanksgiving for the many blessings I have enjoyed throughout my life. . . . A Ministry of joy in all my various fields of activity. For these and all my loving Father's many mercies, I offer my heartfelt gratitude. . . .

I pray that God will send His Holy Spirit to the Diocese of Louisiana to guide them in the choice of their Bishop and to strengthen Clergy and People in the building up of His Kingdom and our beloved Diocese.

In the name of the Father, of the Son, and of the Holy Ghost, I offer my Blessing upon all my people and commend my Soul to my loving merciful Saviour.

The bishop attended the sessions of the Lambeth Conference with varying degrees of difficulty as his heart muscles failed. Just before the adjournment, he went to a hospital and was then invalided home some weeks after its close.

Bishop Jackson died September 2, 1948, at his wife's home in Winchester, Virginia.

CHAPTER XXV

IN THE ANCIENT TRADITION
(Christ Church Cathedral, 1938-1955)

It would certainly have taken something almost as epochal as the atomic bomb to separate Dean Nes from the cathedral congregation he loved. And indirectly it was, indeed, the moral impact of nuclear fission that led him away.

On June 1, 1947, Dean Nes resigned to become dean of Nashotah House, Nashotah, Wisconsin, one of the country's eleven Episcopal theological seminaries. He explained:

Because the young people of America are weighing the church and will turn to it or something else, it is vitally important that theological students be well trained.

Albert Einstein has sent letters to me and other members of the clergy asking us to cooperate with the Emergency Committee of Atomic Scientists in solving ethical problems.

To meet this new challenge, it is vitally important that students for the ministry know religion, have professional skill to make their ministry effective and have the broad outlook to fit them to exercise the position of leadership which the country seems more ready than ever to give them.

During the war years, despite the unusual moving about required by military and defense-connected transfers, the cathedral congregation had grown by another 100 to almost 700. Hundreds of other worshipers had been under the influence of the noted teacher for short periods.

For the members of the congregation these were years of usefulness to the Armed Forces. The parish maintained a servicemen's center at the parish house, which was open Sundays from 2 to 10:30 p.m. Supper, ping pong and badminton were among its attractions. The younger women and the girls of the parish were the junior hostesses. During the week the women maintained a nursery on Thursdays from 2 to 10 p.m. for the convenience of service families. A mother could

leave her child in the care of the nursery while she did her shopping or enjoyed an evening of relaxation.

One tale from those days is of the service mother who left her child at the nursery while she sought train reservations so she could join her husband in California. When she returned breathlessly at six she reported that she would have to take the train that very evening or wait three weeks. The women packed her belongings, prepared formulas for the baby and tore up the nursery's bed sheets to make enough diapers to last to California.

War meant also the beginning of Requiem Eucharists for servicemen killed at the front and intercessions for those in peril. The intercessory services were held every Friday afternoon at 5:15 in the chapel, following the service of the Society of the Nazarene.

The war years, however, brought little relaxation of the general program of religious life and instruction instituted by Dean Nes at the cathedral. The women of the cathedral perhaps took more interest now in the Church-wide Day of Prayer held each November 11 since 1933. And the eight day teaching mission at the cathedral in the fall of 1942—the first since 1933—conducted by the Reverend Bernard Iddings Bell was a signal success.

The Young People's Service League undertook to publish *The Cathedral News*, and here, in 1942, one could read of the ordination to the priesthood of the Reverend Alfred Christy, Dean Nes' second postulant in New Orleans; of Professor Harvey Lee Marcoux of Tulane University, a vestryman and lay reader who was hoping to be accepted as a postulant by the Standing Committee; of Dr. Donald F. Gowe, a former vestryman, who had gone to St. Luke's Hospital in Puerto Rico as a medical missionary.

It is interesting that at the very time that Christ Church Cathedral was becoming an ever more effective part of the diocese, she had no representation for the first time, on the diocesan Standing Committee. When Mr. Machado was unable to serve in 1941 because of illness, after 20 years on the committee, no member of the cathedral parish was elected to take his place. Three years later, Dean Nes was elected to the committee, serving until his resignation. After a subsequent two year hiatus, his successor as dean was elected and in 1954 became president.

In the months after Dean Nes told the vestry of his decision to undertake a fuller teaching ministry, he worked with its members to find a new dean. In May, 1947, the Reverend Albert Rhett Stuart,

D.D., rector of St. Michael's Church, Charleston, came to consider accepting a call to the cathedral. He accepted, effective October first.

So ended the more than 20 years of Dean Nes' deanship. Only Dr. Leacock had served the parish longer.

Dean Nes subsequently resigned from Nashotah House in June, 1952, to be Annual Lecturer in History at Seabury-Western Divinity School at Evanston, Illinois, and later its professor of homiletics and pastoral theology. He holds this post today.

The seven years Dean Stuart was at Christ Church Cathedral were as dynamic as those of Dean Nes.

Dean Stuart, a native of South Carolina, was graduated from the Episcopal High School at Alexandria, Virginia, and attained his bachelor of arts degree at the University of Virginia in 1928. He received in 1931 the bachelor of divinity degree at Virginia Theological Seminary and was awarded his doctor of divinity degree at Oglethorpe University in 1940. He was ordained a deacon in January, 1931, and a priest in December of that year by Bishop Kirkman George Finlay of Upper South Carolina.

During his eleven years at historic St. Michael's, he was a member of the National Council of the Episcopal Church from 1938-1943, and was appointed to the National Youth Commission in 1940. On leave of absence from St. Michael's, he served as chaplain in the United States Navy for three years of the war.

His wife, the former Isabella Clemence Alston, of Charleston, South Carolina, had been very active in youth work of the Church, serving as diocesan president of the Young People's Service League of the Diocese of Upper South Carolina.

Analyzing this cathedral to which he had come, Dean Stuart saw that in the parish's apparent weakness lay its real strength. Made up of people from every social and economic strata, the membership once might have found that its differences would force the parish apart. Now these very differences were loved as signs of the catholicity of the Church. Dean Nes had wrought well. The internal health of the cathedral parish was good.

Dean Stuart would continue the policies established by Dean Nes. Beyond that, his goal would be to make the diocese conscious that it had a cathedral and to have the cathedral realize what its function as a cathedral should be. For the last five years of his deanship he would be ably assisted by the Reverend Donald H. Wattley as canon.

First the charter, constitution and by-laws of the cathedral should

be brought up to date. Although it was as "Christ's Church in the County of Orleans" that the Territorial Legislature had granted the act of incorporation in 1805, the church had been known simply as Christ Church, and, since 1891, as Christ Church Cathedral. Its legal title should be changed. Moreover, many members of the vestry felt strongly that length of tenure of membership on the vestry should be limited. Some, like Sidney St. John Eshleman, had therefore refused to serve continuously. Voting membership, which had formerly been based on payment of \$10 toward support of the church during the preceding year, should be redefined. A limit on the amount of money the parish could handle in any one year should be removed. And in this day when woman's suffrage raised the question, a decision on limiting membership on the vestry to adult confirmed males must be made.

The changed charter was drawn by Hunter C. Leake, II, and presented at the annual meeting on Easter Monday, April 18, 1949. The document was then posted in the cathedral for 30 days and presented again on May 26, 1949, when it was officially accepted.

Henceforth, the legal title of the corporation would be Christ Church Cathedral (Episcopal). The object and purpose of the corporation were declared to be:

. . . the Worship of Almighty God according to the Doctrine, Discipline and Worship of the Protestant Episcopal Church in the United States of America; and the formation and support of a Protestant Episcopal Church, and/or Cathedral, in the City of New Orleans, State of Louisiana; and, in pursuance of said objects and purposes, to erect, acquire, establish, own, operate, and maintain one or more churches or places of worship, missions, parish houses, rectories, deaneries, schools and cemeteries; and to do any and all things germane, incidental and necessary to carry said objects and purposes into full effect.

Qualified voters would be adult members of the church who had been members for one year and paid at least one dollar toward support of the church in the year "next prior to the annual meeting of the year in which they offer to vote."

There would be not fewer than ten nor more than fifteen vestrymen, with three vestrymen being elected each year for a five year period. One year would have to elapse after a five year term before a man could be re-elected, except that the wardens could be immedi-

ately re-elected to the vestry. Both wardens would be elected by the vestry from their membership rather than by the parish meeting. The vestry would continue to be all male.

The annual meeting would no longer be held on Easter Monday but on a date provided by the by-laws between January 1 and June 1.

At the first parish meeting under the new charter on January 10, 1950, the entire old vestry was re-elected although six additional names had been submitted by the nominating committee. Old habits were, amusingly, so strong that the meeting elected the senior and junior wardens—who were, however, correctly, named by the vestry at its own meeting on January 17. At this session, the length of individual terms was set by lot, with the result that the term of A. P. Texada, senior warden, was to expire in 1954. When his term ended, he was made the parish's first warden *emeritus*. For 28 years he had served on the vestry, for 23 had been senior warden. During those years he had "called people of vision as clerical leaders and welcomed the stranger at the door of God's House, making him feel at home." He represented the leadership which had stood with the Very Reverend Mr. Cummins and Dean Nes in the transformation of the parish. W. J. Bentley whose term was not to expire until 1955 had to resign for ill health as of January 1, 1953. For 37 years he had been corresponding secretary, cheerfully and competently carrying out his duties. He was representative of the best of the old and of the new.

In 1951, as provided by the charter, only three vestrymen were elected, Ferdinand Stone, Samuel Carleton and W. Donald Hinkle. As was required, Chauncey Hayward, John G. Feth and Harry P. Kelleher went off the vestry.

Continuing in the Anglican tradition established by Dean Nes, Christ Church Cathedral under Dean Stuart came to be known as one of the most outstanding Anglo-Catholic churches in the South.

Dean Stuart had come to the cathedral only a year before the death of Bishop Jackson. While of the Low Church wing, the bishop had been proud to point to the cathedral in his diocese as an example of Anglicanism at its best.

During the interim between bishops, confirmation at the cathedral was administered by the Right Reverend Philip N. W. Strong, Lord Bishop of New Guinea, who was on a six weeks' visit to the United States.

To Bishop Jones the ceremonial at the cathedral, for which under the canon he was responsible, was considerably higher than anything

he was accustomed to. It is a measure of his broadness that he sees in the Protestant Episcopal Church a catholicity not only of all kinds and conditions of men but of all degrees of Churchmanship. Thus within his diocese the Anglo-Catholic ceremonial of the cathedral, of Grace Church, Monroe, of Grace and St. Andrew's Churches, New Orleans, is approved along with the lesser amount of ceremonial found in most of the other parishes of the diocese.

During the first Holy Week following his consecration, Bishop Jones came to the cathedral for the Maundy Thursday service of Holy Communion, and here as Bishop Jackson had earlier done, blessed oil for use in anointing the sick. This oil the cathedral distributes to the churches of the diocese for their use.

Dean Nes had already established the Maundy Thursday Altar of Repose for the Blessed Sacrament and the all-night vigil that continued until the Mass of the Presanctified on Good Friday morning. Dean Stuart added the Maundy Thursday and Good Friday evenings' Service of the Shadows, called *Tenebrae*. These services are reminders of the extinction of the light by the forces of evil. The light is renewed on Easter Eve at the blessing of the new fire and lighting of the paschal candle. This candle burns from Easter Eve until after the reading of the Gospel on Ascension Day. Dean Stuart also inaugurated at the cathedral the blessing of the baptismal font on Holy Saturday.

The tradition of Ascension Day as the feast day of Christ Church Cathedral, begun by Dean Nes, was continued.

Certain services especially emphasized the Anglican tradition of the Church. One of these was the service of Holy Communion which was conducted on Whitsunday, 1949, according to the ritual used 400 years before in the first English Prayer Book whose anniversary was then being commemorated. Another was the King George VI Memorial Service on February 10, 1952, and still another was the service of prayer and thanksgiving on June 2, 1953, the day of the coronation of Queen Elizabeth II.

On Sunday, December 6, 1953, Dean Stuart led the clergy in singing the Litany in procession which he explained as "a practice appropriate to Advent Season." There was no cold chill upon the congregation such as Dean Nes had once felt when he suggested singing the Litany.

The increased ceremonial continued to appeal to the congregation. On June 25, 1954, William Donald George, who had been organist

at St. Michael's and had accompanied Dean Stuart to the cathedral, and then resigned as organist to study for the priesthood, was ordained to the diaconate. That same year, Miss Louise Meyer, a trained social service worker, gave up her profession and, as Sister Clare, began her novitiate in the Order of St. Helena at its convent at Newburgh, New York.

Because of Dean Stuart's concept of a cathedral as a diocesan resource he was the more willing to accept invitations to lead missions and conduct services throughout the diocese. This he did frequently. Supply of clergy in emergencies was another way the cathedral could help the parish churches.

Also, the cathedral plant could be headquarters for diocesan workers. Thus, the Reverend Alfred F. Christy on August 3, 1952, was installed by the bishop as Canon Missioner. He would use the cathedral as headquarters for his duties as institutional chaplain for the diocese as Canon Wattley would later do after his resignation as a canon of the cathedral.

It could also be a place where major services of interest to several parishes might be held. Thus, on July 6, 1952, Charles E. Frederick of St. George's, who had been a candidate while Canon Christy was rector of that church, and James Cooper Wattley and Robert C. Witcher, both of Grace Church, were all ordained to the diaconate in one service.

And it could be to the cathedral that the parishes could come for such needs as the Reserved Sacrament and the oil for unction.

In the fall of 1950 Dean Stuart called together a group of New Orleans women to discuss formation of a Diocesan Altar Guild. Under appointment by the bishop, Mrs. Wiltz Wagner, whose efforts and planning led to a successful organizational meeting, became its first president. Mrs. Wagner served for a two-year term. On October 31, 1951, the bishop celebrated Communion at the cathedral, assisted by Canon Wattley, at the first diocese-wide gathering of representatives of altar guilds. Following breakfast the bishop addressed the group. Henceforth annual meetings would be held and the Diocesan Altar Guild would be under the Department of Devotions of the diocesan Woman's Auxiliary.

The Guild would work to improve the standards of altar care and provide a chest from which parishes and missions could borrow necessary altar accoutrements which they lacked which could be loaned by parishes not using them.

In March, 1951, the cathedral was offered another opportunity to be of service to the diocese. WDSU-TV came to the cathedral and offered to present one service a month as part of WDSU's public service plan which would include services by various denominations on the other Sundays. The only cost to the cathedral would be the station's actual expenses.

The vestry as individuals underwrote the expense for a trial period of three months. On the morning of April 1 the first televised service by the Episcopal Church in this area was put on the air. The 10:30 hour proved too great an interruption to regular 11 o'clock worship and the televised service was discontinued during the summer. In the fall, however, the newly named Committee on Public Relations composed of Samuel A. Carleton, Thomas B. Crumpler and W. Donald Hinkle, succeeded in arranging for the service to be televised at 11:00. From then on the Holy Communion would be televised each first Sunday from the cathedral, without interruption. One Sunday a year the dean explains the service while the canon celebrates. Through this medium the people of Louisiana are able to witness a Mass in English.

In the fall of 1953 the cathedral congregation underwrote a third-Sunday televised presentation of the Morning Prayer service. This was taken over by the diocese and continues to be presented, from the various parish churches of the city, including St. Luke's. In March, 1953, the Holy Communion from this church at General Taylor and Clara Streets, was televised with the Reverend James W. Temple, its rector, officiating.

The cathedral sends out Prayer Books supplied by the American Prayer Book Society to those members of the television audience requesting them. This missionary activity seems a far cry from the days when the Reverend Mr. Burke put Prayer Books on the steamers on the Red River, but each means of spreading the Church's message is characteristic of its times.

For Dean Stuart as for Dean Nes, Christ Church Cathedral which had established an intellectual tradition should take leadership in Christian education. Like Dean Nes, the new dean was named head of the Board of Examining Chaplains in 1950. Unlike Dean Nes, Dean Stuart interested himself especially in the education of the young; and also in 1950 he was named chairman of the diocesan Department of Christian Education.

In the fall of 1948 the cathedral opened its nursery school and

kindergarden, following the trend which had produced the nursery school at St. George's and St. Martin's. Some 22 children were enrolled each year. For five years the nursery school continued, under the direction of Miss Margaret Stevenson. In June, 1953, it was discontinued when Miss Stevenson went abroad. The school had not grown in scope as had been hoped and the space it occupied was needed for the expanded Church School program.

It was to this program that Dean Stuart early gave his attention. During his first year at the cathedral, Mr. and Mrs. William Webster Deadman transferred to the cathedral from the Church of the Good Shepherd at Norfolk, Virginia. In the Deadmans he found ready and willing allies who soon headed the Church School's work.

In 1948 there had been but 111 pupils in the Sunday School, and 13 officers and teachers. A year later the enrollment had climbed to 147 because of the addition of an adult Bible class. But the Church School still had no classes for young people beyond the eighth grade. In the fall of 1951, however, Dean Stuart inaugurated the three-hour Sunday School system by which the children, with their parents, would come at 9:30. High school students were also expected. The family service era had come to the cathedral.

Henceforth the 9:30 service would be more and more a service for the family within, and the 11 o'clock service would be for members of the parish whose children were grown and for visitors. By 1952 the Sunday School enrollment had grown to 204 children and the budget had been stepped up from the \$350 spent earlier to more than \$1,000.

Under this family plan, which is becoming that used by many of the churches of the diocese, the youngest children are dismissed at 10:00 to go to their classes from the service all attend together in the cathedral, sitting according to families. At 10:30 there is a refreshment period, followed by classes for the older students and adults who do not choose to attend the 11 o'clock service. After the second service, refreshments are served by the Woman's Auxiliary in the parish house.

Mr. and Mrs. Deadman adapted the material in the books in the Church's Teaching Series so that all members of the family would be studying the same subject but on a level adapted to each age's understanding.

So that the young adults of the cathedral would keep in touch with

its work, a club for this group was organized in the fall of 1951 and meets monthly in the home of different members.

Dean Stuart preferred to refer to the women's organization as the Women of the Cathedral rather than to the Woman's Auxiliary. While all activities of the women were in some measure coordinated through the Auxiliary the broader title covered better, he thought, the many phases of their assistance to the Church.

Christ Church Cathedral's Hospital and Nursing Fund, established in November, 1948, is an example of how an idea properly implemented became one of the cathedral's outstanding Christian social service activities. It was Mrs. Stone Leake, Sr., and Mrs. Harry D. Wallace who worked out a plan by which the cathedral should have a fund for providing medical, hospital and nursing care for those members of the cathedral parish who needed such care but could not afford it. Henceforth, contributions could be given to this fund rather than sending flowers at funerals, Dean Stuart suggested.

There has never been any solicitation beyond an occasional reminder in the bulletin of the purpose of the fund, but enough has been donated to take care of protracted cases of illness, money being contributed almost miraculously at the very time when the fund is in danger of depletion. In its first four years alone over \$5,000 was contributed. Its treasurer since its founding has been Mrs. Wallace, who receives the contributions and writes the checks on authorization of the cathedral clergy who decide how the money shall be spent.

The Woman's Auxiliary, which had been expanded into Section A, Section B and a business women's group in the 1930's, established in 1946 another division when the Reverend Edwin Leonard Conly set up St. Elizabeth's Guild for the younger married women. In 1950 Dean Stuart called in the leaders of the women's groups for a thorough analysis of the Auxiliary's functions. New divisions with definite duties were outlined, the Woman's Auxiliary's program of missionary work in the five fields of service being divided among them or handled by the Auxiliary's general committee and board. Such divisions are characteristic of those found in many parish Auxiliary chapters.

St. Elizabeth's, made up of the younger married women, was placed in charge of assistance to the Church School; St. Hilda's would handle church promotion; St. Martha's would do the housekeeping; St. Helena's was asked to do all sewing; St. Ann's took charge of the food preparation for all general meetings, entertainments, parish dinners,

etc.; and the old Nes Chapter of business women was renamed St. Mary's. St. Mary's has each year undertaken the preparation of the creche at Christmastide.

Every woman of the cathedral parish was assigned to one or the other chapter by lot. Just before Dean Stuart left, in May, 1954, the duties of the chapters were even more specifically spelled out; St. Martha's and St. Helena's were combined, and membership in the chapters would henceforth be by interest and choice rather than by lot. A new chapter, St. Monica's, charged with Christian social relations was established. In the work of this chapter was included the Christ Church Cathedral Driving Service.

This service had been undertaken during the presidency of Mrs. E. Howard McCaleb in 1952 and was directed from the beginning by Mrs. Hunter C. Leake, II. In New Orleans there is a Community Volunteer Service which sees that volunteers are used most effectively. The C. V. S. saw the need for such an automobile driving service as that which the cathedral women agreed to undertake. Now the members of this unique service are available at stated times and in emergencies to take the inmates of institutional homes and hospitals for drives, to the doctors, or on other errands of mercy where driving is required.

All expenses of the women's work of the cathedral, including those of the Cathedral Altar Guild and the Guild of the Christ Child, are budgeted by the Woman's Auxiliary.

In 1951, under the presidency of Mrs. Richard French, the women decided to try to raise their budget through an Every Woman Canvass rather than by time-consuming bazaars and similar projects. This canvass, conducted by Mrs. William G. Snee, easily raised the \$2,500 required; and this system continued to be used until the fall of 1954. At that time Christ Church Cathedral, like many other parishes in the diocese, asked under the plan proposed by the bishops of the diocese and the Department of Promotion, that its members tithe rather than give towards a budget prepared in advance of the asking. From what was received by the cathedral parish in tithes and offerings, the Woman's Auxiliary was given what it needed.

Dean Stuart's analysis of the cathedral parish's requirements was not limited to the women's work. Under his direction, a Parish Council, made up of the heads of the various organizations, was established and the cathedral membership was divided into sixteen geographical districts for purposes of greater fellowship.

The Men's Club which had become dormant was reestablished.

In 1952 a survey of the cathedral parish was undertaken by the National Council's Unit of Research as part of the diocese's study of its urban churches.

As the survey was properly based on extended talks with the clergy and membership of the cathedral, in addition to studies of statistics and trends, its major findings helped to corroborate the need for the lines of development already begun by Dean Stuart. Its major suggestion was that the cathedral needed better parish house facilities and more room for parking.

Periodically the cathedral vestry had discussed the need for more space. Tentative negotiations for purchase of the property at the corner of St. Charles Avenue and Seventh Street had been repeatedly undertaken only to be halted by insufficient funds. During Dean Stuart's deanship various events combined to make possible not only the addition of more buildings but the modernization, improvement and beautification of those already owned. This physical rehabilitation of the cathedral plant was one of the major achievements of those years.

Before Dean and Mrs. Stuart moved to New Orleans, the old deanery on Sixth Street was re-roofed and its interior completely re-done. Only minor repairs had been made to it since Dr. Barr's occupancy.

During 1950 gifts of several new windows for the cathedral were offered and Dean Stuart outlined the theme to be used for these. Those which would henceforth be installed in the nave and transepts would depict incidents in the life and teachings of Christ; those in the clerestory would be of subjects included in the canticle *Benedicite omnia opera Domini*, which is sung after the first lesson in the Order of Morning Prayer.

On September 28, 1951, four clerestory windows in the choir were dedicated. The first three, depicting the archangels Michael, Raphael and Uriel, were in memory of Victor Burthe and Maude Burthe Low; the fourth, the Gabriel window, was in memory of Mrs. Anna Augusta Dorhauer Moreno.

In the west wall of the south transept a large window depicting Gethsemane was dedicated in memory of Clyde Dillon Forshag, a former vestryman, on April 8, 1951; and shortly afterwards a corresponding one in the north transept, depicting the Transfiguration, was installed by a church warden in thanksgiving to God.

All six windows were the work of Len R. Howard of Kent, Connecticut.

Two years later, the Nativity window over the west door, presented anonymously, was dedicated by Bishop Noland on October 18, 1953.

While these windows were being installed, repairs to the parish house were made and the cathedral exterior was waterproofed. On recommendation of the Parish Council the chapel was air conditioned in the fall of 1952. While the 9:30 and 11 o'clock services on Sundays would continue to be held in the cathedral, most other regularly scheduled services would be held winter and summer in the chapel. The day of the four-month vacation for the clergy which Dr. Hawks had required need never return.

On December 9, 1952, Dean Stuart read to the vestry the survey report, which emphasized the special attention that should be given to future acquisition of additional space and buildings to permit the cathedral to fulfill its mission adequately. And that month for the first time in history Frank L. Faust, the treasurer, reported that the cathedral had come to the end of its fiscal year with all bills paid through December.

The need for expansion existed. The means to expand should be found.

As the sesqui-centennial year of the parish approached, the vestry had become ever more mindful of the years that Christ Church had been a landmark in New Orleans. In November, 1949, the ancient and crumbling vestry minutes were microfilmed. That same year, The National Society of the Colonial Dames in America, Resident in Louisiana, completed its "Transcription of the Baptismal, Marriage and Death Records of Christ Church Cathedral." Fredrick Grabner was appointed by the vestry as historiographer for the cathedral in January, 1951. Henceforth memorial gifts would be permanently recorded. Publication of a parish history began to be discussed.

Dean Stuart reported that as the diocese was also considering publication of a history, the bishop and dean had agreed that the two should be combined in a history of the 150 years of the Protestant Episcopal Church in Louisiana. In January, 1953, Mr. and Mr. Hodding Carter of Greenville, Mississippi, Episcopalians and native Louisianians, undertook to write the combined history.

Publication of the history would be part of the commemoration of the founding of the parish.

W. Horace Williams, chairman of the Parish Council, urged at the

annual meeting of the cathedral in January, that a fund be gathered to provide for advance work in the future. Dean Stuart urged that this amount be at least \$50,000 of which \$10,000 could be used to establish a new mission. Also, as part of the commemorative program, the cathedral would seek 150 new communicants.

That summer, enthusiasm for the sesqui-centennial program had grown so much that the vestry decided that professional assistance should be engaged and the goal should be \$300,000. This was the first time in its history that the cathedral had sought professional fund-raising help. In addition, the sights for the 1953-1954 budget were raised from the \$39,000 that had become the standard in Dean Stuart's regime to \$60,000.

The mighty campaign, by which all members of the congregation would help make the first radical changes in the church plant since 1891, got underway in the fall. Here would be no giving by one donor but a thanksgiving offering by the many. Mr. Texada was senior warden. Campaign officers were General L. Kemper Williams, general chairman; George G. Westfeldt, vice general chairman; Laurence M. Williams, big gifts chairman; W. Horace Williams, Jr., special gifts chairman; Howard Froman, general gifts chairman; and Frank L. Faust, finance chairman. The campaign steering committee was headed by Mr. Froman. It was hoped that a new parish house, built in part on adjacent land which could be bought, would make the Church School plant one of the finest in the South. From the funds to be raised would also go a contribution to the diocese's newly announced Sesqui-centennial Thank-offering.

While far short of the goal, the \$189,000 pledged was the largest amount ever raised by the cathedral. However, this could not build the \$175,000 parish house that had been planned and also cover other additions that were undertaken as the drive got underway.

Across St. Charles Avenue, at the corner of Seventh Street, the beautiful home of Mr. and Mrs. Morris Legendre was put on the market following their deaths in an airplane accident. By purchasing this easily accessible property for a deanery, the old deanery, contiguous to the cathedral, could be used for other purposes. Thus, even before the campaign had begun, the vestry decided to buy the Legendre property. The home and its exquisite contents were purchased by Christ Church Cathedral for some \$50,000. In January, 1954, Dean and Mrs. Stuart moved into the new deanery; and the old deanery, re-named the Cathedral House, began to be used as Sunday



THE TOMB OF BISHOP LEONIDAS POLK AND MRS. POLK

The remains of the diocese's first bishop now lie in the choir floor of Christ Church Cathedral where they were placed in 1945, after being transferred from St. Paul's Church, Augusta, Georgia.

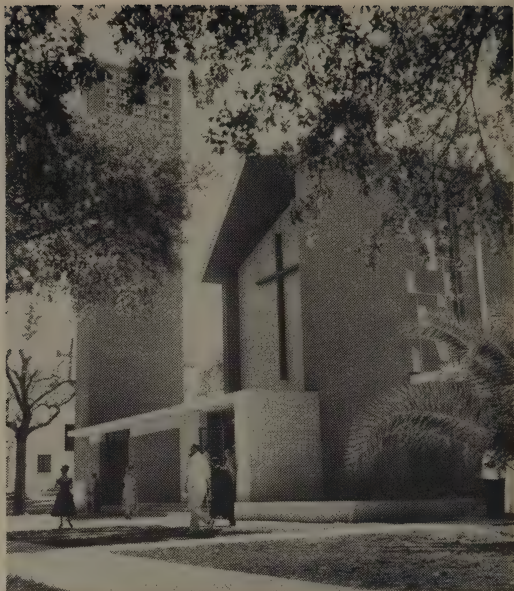
FRAGMENTS FROM CANTERBURY CATHEDRAL

These fragments of Purbeck marble were given to Christ Church Cathedral by the dean and chapter of Canterbury in 1943. Now imbedded in the altar of the Harris Memorial Chapel.





ST. PAUL'S CHURCH,
NEW ORLEANS



GRACE CHURCH, NEW ORLEANS



THE CHURCH OF THE
ASCENSION, LAFAYETTE



ST. ANDREW'S CHURCH, NEW ORLEANS

THE OLD AND THE NEW IN 1955

St. Paul's will have to vacate its old building and build anew. Grace and St. Andrew's Churches have recently built new structures. And for the Church of the Ascension, the present building will eventually be a parish house; its old church was sold and a new one will be built.

School headquarters. Classes also continued to be held in the parish house.

Thus, while much needed floor space was added to the cathedral property, a modern parish house remains a dream.

In 1955 the cathedral bought a house at Sycamore and Adams Streets to be used as a residence for a canon.

* * * * *

In the parish's 150th year it received word that its dean had been elected a bishop. Twice before, and also at times of physical expansion, Christ Church parish's spiritual head had been elected bishop. In 1886 that honor had been accorded to the Reverend Dr. Drysdale by the Diocese of Easton. His death had prevented his consecration. In 1891 the Reverend Mr. Sessums became assistant Bishop, and, later, Bishop of Louisiana. Now in 1954 the Diocese of Georgia extended this honor to Dean Stuart.

On October 20, 1954, the Very Reverend Albert Rhett Stuart was consecrated Bishop of Georgia. In the preceding spring, his parishioners and friends of the cathedral parish had presented him with a pectoral cross in token of their love and in appreciation of his leadership.

In the 30 years before the sesqui-centennial, Christ Church Cathedral had been re-established so completely that it was as though a new church had been organized. In the years that had gone before, plague and war had beset the parish. Only rarely had its strength been equal to its tasks. But now the years of toil that had gone seemingly for little could be seen as prelude and foundation to a parish that knew again what the business of a church should be and was prepared to go about it. With a new charter, a desire to be of service to the diocese, an expanded plant, and a consciousness of its position as an Anglo-Catholic church, Christ Church Cathedral can face the next 150 years with the enthusiasm of renewed youth coupled with the prestige of age.

With pride the cathedral parish can look at the two new church edifices erected by its daughter parishes who, like it, are exponents of the Anglo-Catholic tradition. In 1953, with the Reverend Sherwood Clayton as rector, Grace Church moved into its new plant at 3720 Canal Street. And in 1955 St. Andrew's, headed by the Reverend Robert H. Manning, was completing its new church at Carrollton Avenue and Zimple Street.

Christ Church Cathedral's first years in the new epoch would be directed by the Very Reverend William Ellwood Craig, the cathedral's first dean to be himself the son of a priest in the Episcopal Church.

Dean Craig was born in Philadelphia, Pennsylvania, on June 26, 1915. In 1923 the family moved to California where his father was to head the Episcopal City Mission Society of Los Angeles for many years. After his graduation from the University of California at Berkeley in 1938, the young man attended the Church Divinity School of the Pacific at Berkeley from which he received his bachelor of divinity degree in 1940. Nine years later he received his doctor of philosophy degree from the University of California at Los Angeles. His history, *Vincent of Beauvais, First Christian Educator*, and several magazine articles attest the scholarship of the new dean.

He was ordained deacon in 1940 and priest in 1941. He was curate of Grace Church, Los Angeles, 1940-1941, and vicar of the Church of St. Francis and the Holy Apostles, Los Angeles, in 1941. Then for seven years he was vicar of the Church of the Holy Apostles before being called to be rector of St. Stephen's Church, Grand Island, Nebraska. In 1952 he left the Grand Island church to become rector of St. John's Church, Oklahoma City. It was from this parish that he came to the cathedral.

With him came his wife, the former Mary Elizabeth Ellis of Fort Collins, Colorado, who had been teacher at St. Mary's School for Indian Girls at Springfield, South Dakota, and their three daughters.

A deputy to General Convention in 1949 and 1952, Dean Craig was also a member of the National Council; and from 1949 to the present day he has been a member of its Department of Promotion and Division of Publications. In these years, when the national Church is reaffirming the principle of tithing, it is significant that Dean Craig was chairman of its Committee on Tithing.

From his background, and personal comments the direction in which the cathedral will develop during his tenure may be projected.

He, like Dean Stuart, sees the cathedral's function as primarily missionary. It is a resource upon which the diocese may call. While Dean Stuart was always available to lead missions, Dean Craig hopes to develop the staff of canons so that the canons will be at the call of parish churches whenever the need arises. In addition he would like to have attached to the cathedral a canon theologian who would devote part of his time to the education of adults; part time to work with Tulane and Newcomb faculty members, institutions with which

the cathedral has long had close and happy relations; and part time to creative theological writing.

The cathedral should also be a leader in the field of urban social relations, he believes, for while the national Division of Urban and Industrial Relations is only two years old, as its function grows in the national Church it should grow in the local churches. Christ Church Cathedral has as much responsibility to the people in its immediate vicinity as to those who drive fifteen miles to come to the church because their grandparents did, Dean Craig says.

With regard to the ceremonial at the cathedral, Dean Craig has said:

The whole Catholic life and practice is already established here. There will be no backward movement and no changes other than those necessary to meet changing conditions. There can be no additions to the full Catholic ceremonial which is already in use at the cathedral.

He sees the greatly increased number of postulants at Christ Church Cathedral since the Anglo-Catholic emphasis became ascendant as proof of the strength of its teaching. Today the cathedral parish has two young postulants, Harvey Lee Marcoux, Jr., and James Jeffreys, who will enter the General Theological Seminary in New York, the only seminary supported by the American Church as a whole, this fall. The acceptance of two men from the same parish is interpreted by Dean Craig as high commendation for the parish.

In this sesqui-centennial year it is appropriate that the president of the Greater New Orleans Federation of Churches was Dean Craig. No longer is there but the one Protestant church, Christ's Church, in which all would worship together. But the many churches which have developed since 1805 find other means of working together, and the members of Christ Church Cathedral now as then are ready to cooperate.

It is also fitting to the sesqui-centennial year that on the morning of July 1, 1955, the cathedral parish, for the first time in 150 years, found the way open to divest itself of responsibility for a cemetery. One of the prime reasons for the founding of the church had been to provide Christian burial for non-Roman Catholics. Over the years, with the growth of the number of Protestants in the city, other means than cemetery ownership and management had become possible. But relinquishment of a cemetery is easier said than done. For nearly a

decade, Hunter C. Leake, II, who had brought the charter up to date, used every device known to the legal profession to try to achieve what he finally accomplished when the state Supreme Court upheld the findings of the lower court, declaring Christ Church Cathedral sole owner of the Girod Street cemetery and giving the City of New Orleans the right to condemn the property as a burial place.

In April, 1948, the City of New Orleans had first asked the cathedral if it could purchase the cemetery land for use in connection with the projected new Union Passenger terminal. So sure was the City that the land could be bought that city workers began dismantling the brick wall for re-use in the construction of a new playground. Later plans required only part of the property for street widening purposes. For a while it seemed that the Federal Government would need the rest for a post office garage.

But there was no way Christ Church Corporation could enter into negotiations for sale of the property until title was clearly vested in the cathedral, and the land condemned as a cemetery.

Old sale contracts discovered by Mr. Leake required that buyers of lots maintain them in decent condition or the land would revert to the church. Visits to the cemetery showed clearly that these contracts had not been complied with. Oleander bushes so dense they could not be seen through witnessed to years of neglect. Open tombs proved the lack of care. But clear title required court action.

Not until the end of 1954 did the City of New Orleans bring the court action that Mr. Leake hoped for. It was all important that the court state that ownership was vested in the cathedral. Otherwise, the owners would be the heirs of the over 22,000 people who, according to Works Progress Administration studies made during the depression, were buried there.

The Supreme Court confirmed what the Orleans Parish Civil District Court had found. In Mr. Leake's summation of his argument before the Supreme Court these findings were stated thus:

The judgment of expropriation adjudicated two parcels of ground in the Girod Street Cemetery . . . to the City of New Orleans for street widening rights of way, upon payment therefor to the owner, Christ Church Corporation . . . upon the disinterment and reinterment elsewhere of all the human remains interred therein, subject to the supervision . . . of the Trial Court. The declaratory judgment condemned the property as a cemetery, ordered it abandoned as a burial

ground, and prohibited its further use for burial purpose. This judgment further decreed Christ Church Corporation to be owner of the property (except for the two expropriated portions) in fee simple against the world, . . . upon the disinterment and reinterment elsewhere, with perpetual care, of all human remains, . . . at the cost and expense of Christ Church Corporation, and without cost or obligation to the interested parties and relatives. . . .

Once Christ Church Cathedral has re-interred elsewhere all human remains in the cemetery and provided for their perpetual care, the land, with the exception of that expropriated by the City, will revert to the cathedral corporation.

In return for the expropriated property the City will pay the cathedral \$30,754. The rest of the burial ground can be sold to other buyers.

The proper business of a church is the worship of God and the calling of men to that worship. To this Christ Church Cathedral could now give its undivided attention.

A little less than a hundred years ago, in October, 1858, the great Meneely bell which today hangs in the tower of the cathedral was installed in the third church on Canal Street. In the ensuing years, the clapper had worn thin. Now, with its position changed on its axis and with other repairs made, the ancient bell can continue to toll thrice daily for the Angelus and for the daily and Sunday services as it has for so many years.

In the words of its inscription, "Laudate Dominum Excelsis."

CHAPTER XXVI

EVANGELISM UNASHAMED

(The Diocese, 1949-1955)

The Right Reverend Girault McArthur Jones, an humble man, willing to let the spirit of God possess and direct him, and an intelligent man, knowing and using the twentieth century's means of sacramental living, was elected seventh Bishop of Louisiana at a special session of the Diocesan Convention held at Christ Church Cathedral November 17, 1948.

Twenty-five candidates were nominated. Six withdrew before the balloting. Forty-six of the fifty clergymen in the state voted. A majority of their votes was cast for the Reverend Mr. Jones on the first ballot. But the Reverend Robert Alexander Magill, rector of St. John's Church, Lynchburg, Virginia, led in the poll of the laity which would have to concur. On the second ballot Mr. Jones received 32 of the clerical votes and 22½ of the lay votes. During the electoral procedure C. Vernon Porter of St. James' Church, Baton Rouge, presided by election as chairman *pro tem*, as Mr. Jones, president of the Standing Committee, recused himself from presiding.

The diocese knew Mr. Jones not only as president of the Standing Committee but as a member of the Department of Christian Education, as past vice-president of the board of the Children's Home, as student pastor at the Francis Lister Hawks Student Center, and as rector of St. Andrew's Church, New Orleans.

He had come to St. Andrew's in 1936 on the retirement of the Reverend Dr. Matthew Brewster, its rector for many years. During his rectorship a modern rectory, a twelve-room educational building and a steel and brick parish house, the first unit of the church's permanent plant, were begun or completed, completely free of debt. At the same time, the parish's donations to missions, world relief and other outside interests grew to a sum greater than the total parish budget in 1936. And the communicant list lengthened to make St.

Andrew's the fourth largest parish in the diocese, with only St. Mark's, Shreveport, St. James', Baton Rouge and Trinity, New Orleans, larger.

New Orleans knew him for his participation in lay activities. In November, 1950, he would receive the Silver Beaver, an award given by the Boy Scouts of America. On March 20, 1952, he would be installed as chaplain of the Grand Lodge of Louisiana at Louisiana Lodge 102, Free and Accepted Masons. Both were accolades for interest shown over an extended period.

The province respected him as chairman of the provincial Department of Christian Education.

And the national Church knew him too as a methodical student of the Church's teaching problem. When Mr. Jones came to St. Andrew's he wanted to find the best possible Church School material. He studied those in use in the province and discovered there were forty different sets. None was completely what he required, so he prepared his own series. The Diocesan Convention, at his suggestion, memorialized General Convention to provide one uniform graded series of lessons. Shortcomings in the old Christian Nurture Series, earlier recommended by the province as the best available material, had been disclosed through its years of use. Throughout the national Church the movement for religious literature prepared by the Church was growing, with Bishop Whittemore of Western Michigan taking active leadership.

In 1947 the national chairman of the Department of Christian Education selected a small committee to work out a curriculum. To Mr. Jones' great surprise, he was named to this as the only parish priest included in the group of Church educators. From the studies of this committee would come six books in the Church's Teaching Series, intended for adults, and, in 1955, three grades of the Seabury Lesson Series, the first lessons ever prepared by the Episcopal Church for its young people.

Mr. Jones had been asked to follow in Bishop Jackson's footsteps as director of the Kanuga adult conference, but his predecessor as bishop had advised him against accepting, feeling he would need all time possible for the national educational committee. His interest in education and his presidency of the Standing Committee had brought him close to Bishop Jackson.

Girault McArthur Jones was born June 30, 1904, in Centerville, Mississippi, but grew up in Woodville where the family moved when

he, their first born, was six months old. He went to school there and then attended Staunton Military Academy, Staunton, Virginia. There were nine boys in the family, of whom three would be Episcopal clergymen. Six followed in their father's footsteps by attending the University of Mississippi, thereby establishing a record of family attendance.

While at college, young Girault majored in English, edited the college newspaper, was a member of the debating and literary fraternities, was a two-mile runner on the track team, worked in the Y.M.C.A. branch on the campus and was a lay reader at St. Peter's Episcopal Church. In his junior year he decided to enter the ministry.

In 1928 he was graduated from the theological school at Sewanee, where he was elected to Phi Beta Kappa, and was ordained to the diaconate in Woodville on June 17, 1928, his parents' 25th wedding anniversary. He was ordained to the priesthood in May, 1929, at Lumberton while rural missionary to southeast Mississippi. From the Lumberton church he opened mission work at Picayune, Columbia, Poplarville and Wiggins. And while there he married his childhood sweetheart, Virginia Wallace, who died tragically on Thanksgiving Day, 1930. In February, 1931, he was called as rector of Trinity Church, Pass Christian, continuing his work with the missions.

In 1935 he married Kathleen Platt of Jacksonville, Florida, an Episcopal student worker at the Florida State College for Women at Tallahassee. Bishop and Mrs. Jones have two daughters.

It meant a great deal to Bishop Jones that his father, seven brothers and an adopted sister came to New Orleans for the consecration service on Wednesday, March 9, 1949. The consecration took place in Christ Church Cathedral with the Most Reverend Henry Knox Sherrill, Presiding Bishop of the Church as consecrator, assisted by Bishop Juhan of Florida and Bishop Gravatt of Upper South Carolina. Eight other Southern bishops took part in the ceremony. Two young clergymen who had grown up in St. Andrew's Church acted as attending presbyters. They were the Reverend Robert H. Manning and the Reverend Robert E. Ratelle. Mr. Manning would succeed Mr. Jones as rector of St. Andrew's.

Between his election and consecration he presided at the regular annual convention in January, 1949, at St. Mark's, Shreveport, as president of the Standing Committee.

The next January, he made his first address to the convention as bishop:

. . . I want to be all that a Father in God should be. But at the same time, I want to retain that personal and informal relationship with people which has always been my greatest satisfaction.

But this could not be. There were official acts that had to be performed that could not be informal. Three clergymen, recent comers to the diocese, would have to be disciplined or deposed during his first few years.

However, an annual houseparty at Camp Hardtner for the diocesan clergy and their wives became a pleasant feature of his relationship with the clergy.

In this first charge he recalled the statistical figures which showed a grand total of 955 souls received and confirmed into the Protestant Episcopal Church in Louisiana in the preceding year. But he deplored the number of old members who had been stricken from the lists because they were not active. How to keep those souls already won for Christ was a major issue, he said.

As I see it, the integrity of this Fellowship depends upon three things. All three must exist in every congregation. *The first* is a public worship in which the genuineness of our devotion and the sincerity of our praise proclaim the reality of our Faith. . . . *The second* is a pastoral ministry which gives loving oversight to the whole flock. . . . Almost any Rector can manage the Ninety-and-nine; it takes a conscientious Pastor to go after the One! *The third* must be an intelligent understanding (on the part of all our people) of the great task of the Church. Not only must we know the historic background from which we come; we must know something of the great issues which rend our modern world, we must know the Christian answer to those issues, we must know what the Church is doing to make that Answer known.

He then outlined what the Church was doing and should be doing in Louisiana:

Let us stop talking about evangelism as though it were a pious theory; let's adopt a plan, and get down to business. Missionary opportunity in Louisiana is not only with the struggling little rural churches but in the developing industrial centers of our state.

In accord with Bishop Jones' system, which is always to study the

situation carefully before taking action, he and the Department of Missions in 1949 began planning a survey of Louisiana's missionary expansion possibilities. In the fall of 1951 the Reverend Joseph G. Moore of Seabury Western Seminary, director of the national Church's Division of Research, came in as survey director to visit the churches, talk with the people, study diocesan and parochial finances, and check population trends. Archdeacon Womack was diocesan chairman of the survey. On the committee were the deans of convocations—the Reverends Howard F. Giere, Henry Hogg, John Wesley Heyes and George P. Pardington. Five other laymen and priests were also appointed. In 1953 the survey of the industrial and larger towns of Louisiana was completed, and development could be carried out according to the master plan.

Even before the survey had been made, the Woman's Auxiliary, pioneering as it had so often, transferred a small nest egg of \$800 to the diocese. It designated this for buying sites which could later be presented to newly organized missions when they were ready for them. The Auxiliary hoped that this small sum would be added to.

Even earlier, in 1950, at Bishop Jones' instigation, the John Long Jackson Memorial Fund was established. Its purpose would be to lend money for church building at somewhat less than commercial interest rates and to churches that might not otherwise be able to borrow. To be effective, \$50,000 would be needed. It would augment the \$5,000 Goodrich Fund which through the years had aided so many churches. At the request of Bishop Jones, who counted on the thankfulness in the hearts of those whose lives had been touched by Bishop Jackson, there would be no high-pressure promotion or general solicitation. Any gift in Bishop Jackson's memory or to the fund in memory of some other loved one would be entered in the Book of Remembrance, a beautifully hand-tooled leather book made and given the diocese by the Reverend William F. Bumsted. This book, representative of the John Long Jackson Fund, was dedicated at special services in Christ Church Cathedral on April 1, 1951. It was the first service televised by the Episcopal Church in this area of the South.

So far somewhat over \$20,000 has been contributed and is invested in loans to six churches. Each will bear a plaque telling that it was built with John Long Jackson Memorial funds.

During 1952 the effects of the beginning of the survey began to be noticed. The diocese was able to borrow \$60,000 from the national

Church's new advance fund, the Episcopal Church Foundation. With this the diocese promptly purchased a site in Port Allen where new port developments were indicative of future growth; a four acre site in North Baton Rouge near the large petroleum works; and a site in Chalmette near the Kaiser plant. The money could also be used to place small unit parish house-chapels on the new sites so mission work could begin at once. The Woman's Auxiliary of the Church of the Good Shepherd bought land in the survey-indicated area of Lake Charles. Four new churches could have been opened in New Orleans immediately had sufficient means been available.

Even when missionary zeal is greatest, expansion is necessarily limited by the number of clergy and means available. It is the happy fortune of the diocese that at this period in its history there has been an increasing supply of each.

During Bishop Jones' first year, he moved Archdeacon Womack from Baton Rouge to Shreveport. When Bishop Jones took office, Archdeacon Womack had under his immediate care no less than 22 scattered congregations. For most of these parishes and missions clergymen had since been provided. Now in Shreveport it was as if a log-jam on the Red River had been broken. The river of life which had been flowing with quickening intensity through St. Mark's suddenly burst forth and where there had been but one parish, St. Mark's, in 1950 there would be three parishes and three missions by 1955.

The growth had begun in 1946 when St. Mark's and its 1,493 communicants began their expansion program. The Reverend Frank E. Walters was rector. The original idea was to build a modern parish house on Fairfield Avenue on an ideal site given by four laymen and eventually to build a new church on the same property. But it soon became apparent that if the church moved from the heart of town, part of its congregation would be left behind. Accordingly the goal was changed to include the raising of funds not only for the new parish house but for the purchase of a site in Queensborough and erection thereon of a combined church and community building for a new mission of St. Mark's which would serve this group of its communicants. Ten thousand dollars more than the \$195,000 goal was raised. Twenty-five thousand dollars of the total was assigned for the new mission.

The new mission property was bought. St. Mark's turned what it raised for the parish mission over to the diocese. The bishop sent

Archdeacon Womack to be the priest-in-charge of the new St. Matthias' Mission.

Also during 1950 some of St. Mark's parishioners, including vestrymen, decided that they wanted a church nearer their homes than the site contemplated in the church's plans. They drew lines on the city map to show what they considered the Broadmoor area and then conducted a survey to see how many Episcopalians would join a new church in that area. St. Mark's published the results of the findings and the decision was made to start a new church, St. Paul's, in Broadmoor. It too was recognized as a mission in 1951. The Reverend William Meade Brown was brought in from Texas as priest-in-charge.

But expansion was not yet over. St. Mark's had thought it would be able to keep open its old building for some purposes, such as the holding of its radio-broadcast services. But soon the parish saw it was inexpedient to maintain the expensive property for partial use. It would have to be sold. Some parishioners thought the Church should continue to have a place of worship in the business section. Holy Cross Mission was accordingly organized and bought the old building. All memorials in old St. Mark's were removed to be used when the new church would be built, and all church furniture and pews were removed. But many new memorials were soon presented by Holy Cross members and by St. Mark's parishioners for sentimental reasons. In 1954 Holy Cross was admitted in union as an organized mission. The Reverend Milton F. Williams of St. John's, Minden, was nominally in charge until a priest could be placed there.

Bossier City, an across-the-river city of 5,000 without an Episcopal church, was a reproach to the diocese. At the suggestion of Bishop Jones, an Inter-Parochial Committee on Missionary Strategy was organized and surveyed the entire missionary needs of the Shreveport area. The result was that St. Mark's and Holy Cross cooperated in founding a mission at Bossier City and St. Paul's and St. Matthias' undertook to found a mission at Sunset Acres, to be known as St. James'.

What had been a one-Episcopal-church region became one of the most expansion-minded areas in the state. The story is especially warming because the new enterprises came to fruition in harmony. The inter-parochial missionary society was in the great tradition of events a hundred years earlier when in New Orleans a similar society

produced similar results. It also demonstrated how much could be done by combined effort.

St. Paul's was recognized in 1952 as a parish in union with the convention and St. Matthias' in 1953. And the number of communicants in Shreveport itself had risen by 1955 to 2,999, of whom 1,577 were members of the Shreveport Mother Church, largest in the diocese.

Expansion begun in Baton Rouge in the 1940's continued. In the summer of 1952, with the cooperation of St. James', the bishop placed the Reverend Robert C. Witcher in Baton Rouge with instructions to organize a mission in north Baton Rouge. This was done and on October 5 the bishop accepted the petition of the founders of St. Augustine's Mission for mission status. In 1955 it was recognized as a parish in union with the convention.

And Trinity, itself so recently begun, extended a helping hand through its rector, the Reverend A. Stratton Lawrence, and its laymen to Port Allen and Denham Springs. St. Peter's at Port Allen and St. Francis' Mission at Denham Springs were both accorded organized mission status at the 1953 convention.

At Port Allen the diocese's first portable chapel was installed. The idea had come to the Reverend Mr. Lawrence and to the bishop as they talked at Camp Hardtner; the design was worked out by two young architects. Built of corrugated asbestos and plastics, without windows but cooled by a large fan, this first portable chapel incorporated everything a chapel would need, from altar to pews and kneeling benches. However, it proved hard to heat in winter and hard to cool in summer, and another model is being considered.

Throughout the diocese the story of progress was the same: new missions, new parishes, improvement for old churches.

In 1952 St. Mark's at Marksville was organized and Calvary Church at Bunkie became a parish in union with the convention. St. Mark's, the name of the revived church at Marksville, was given a little building to use as a church. It had formerly been used by its donor, Dr. W. F. Couvillion, as an office. In 1952 the Church of the Redeemer at Ruston, which in 1948 had only eight communicants, was again accepted as a parish. Here the Reverend Robert E. Ratelle had done yeoman duty in the college and town.

In 1951 Holy Trinity Church at Sulphur-Maplewood, just west of Lake Charles, presented its petition through the Reverend Frederick William Kneipp, Jr., its deacon-in-charge. It was accorded mission status. In 1952 St. John's Mission, Kenner, and St. Mary's, Chal-

mette; in 1953 St. Martin's at Franklinton; in 1955, St. Alban's and St. Thomas', both in Monroe, St. Michael's and All Angels' Mission in Lake Charles, and a revived St. Anna's, Gibson—all were recognized as missions in union with the diocese.

The Reverend Tracy Lamar of St. James', Alexandria, began holding services once a month in a little log cabin at Urania in 1951, the Church's only place of worship between Alexandria and Monroe, 100 miles away. Mission stations were established by the Reverend George P. Pardington on Grand Isle, and by the two clergymen and the lay readers of Grace Memorial, Hammond, at Kentwood, in 1953.

For St. Paul's, and Holy Trinity, New Roads, there was a change that would benefit both. By 1950 the communicant list of St. Paul's had been so reduced by death, by members moving away, and through the accessibility of other churches because of good roads, that its senior warden, George C. Pitcher, wrote Bishop Jones suggesting that the St. Paul's church building be moved thirteen miles to New Roads where rapidly growing Holy Trinity needed adequate building facilities. This was done in the summer of 1951, and on December 10, 1951, the church was reconsecrated in the first consecration service performed by Bishop Jones. The two congregations were merged under the name of St. Paul's-Holy Trinity.

By 1951 the Church of the Epiphany at New Iberia had its own rector for full time since the Reverend Albert E. Pons, priest-in-charge of the student work at Lafayette, was resident at Abbeville. In 1952 Amite received its first resident minister, the Reverend James C. Wattley. In 1953 a resident deacon, the Reverend James H. Douglass, was placed by the bishop at Bayou du Large. Throughout the diocese the stations were being manned.

St. John's, Colfax, organized in 1945 but worshipping since that time with St. Philip's, Boyce, less than nine miles from Colfax, merged in 1954 with the 100 year old St. Philip's.

St. Anna's in New Orleans, which six years before had lacked a rector, a rectory, a parish house and even a church building—since it had been torn down after being declared unsafe—had by 1954 a new church, a small parish hall, and an adequate rectory. For the first time in over 20 years it came to the Diocesan Convention as an unaided parish. And, under the leadership of its rector, the Reverend Louis A. Parker, assisted by the Woman's Auxiliary of Trinity Church, New Orleans, St. Anna's had taken the lead in establishing the Chalmette mission.

One outstanding young lay leader and postulant, Theron Baldwin Herndon, III, who would have been a priest, was killed in an automobile accident in September, 1950. His family and friends moved the little building on the family plantation where he had led services during his college summers to Christ Memorial Church, Mansfield. St. Anna's Meditation Chapel, as it was called, was dedicated in his memory May 4, 1952.

In 1953 Archdeacon Womack became rector of St. Matthias' Parish, Shreveport, and the bishop abolished the office of archdeacon. Mission expansion was being effected by a new plan. Parishes would initiate work, but the bishop would appoint a priest-in-charge as soon as possible, rather than leave the mission under parochial direction over an extended period, as had been done in the past. During 1951 the diocese received from St. James' Church, Alexandria, title to the Wilmer Memorial Cemetery at Le Compté, the Holy Comforter Church there, and St. Philip's Church, Boyce. Mt. Olivet had previously been turned over by the parish to the diocese.

During the years of Bishop Jones' episcopate 41 parish houses have been begun or completed. New churches, long contemplated, have been built.

Plans by the City of New Orleans for putting a new Mississippi River bridge right through its property have required arrangements for removal of St. Paul's, New Orleans, to some other site. Besides being a church St. Paul's has operated a neighborhood center. The new site at the corner of Canal Street and Harrison Boulevard in Lakeview is one where the Episcopal Church in New Orleans needs a church. Plans have already been drawn for the new St. Paul's, which, like the old one, will be Romanesque, but with modern functionalism, and adapted to all the old features and memorials in the Camp Street church. St. Paul's has ever been a missionary-minded church. The new location will give it new opportunities. But abandonment of the old neighborhood work is sorely regretted.

So much expansion taxed the bishop's time to the utmost. In 1951 his former parishioners at St. Andrew's came before the Diocesan Convention to say that if growth continued at the present rate the bishop should be provided with a suffragan or bishop coadjutor. A resolution empowering him to take the necessary steps was accordingly passed.

The budget for missions rose very little. Most of the aided parishes and missions were in position to accept ten percent less help from

the diocese in 1952. Other fields voluntarily relinquished all aid, becoming entirely self-sufficient and thereby freeing diocesan funds for other purposes. Among those relinquishing diocesan help were Christ Memorial, Mansfield; Calvary, Bunkie; Trinity, Cheneyville; Holy Comforter, LeCompte; Ascension, Donaldsonville; Holy Comforter, New Orleans. Grace, St. Francisville, assumed the payment the diocese had formerly made to its rector for work at Weyanoke, Laurel Hill and Angola. That same year, four churches voluntarily pledged more for the Church's asking than their mathematical share.

Bishop Jones put off asking for a suffragan as long as possible, fearing the additional expense to the diocese. The choice was between an executive secretary and a suffragan. The bishop chose for a suffragan, who could "carry the Gospel, as this Church possesses it, with all the richness and authority of 2,000 years." At a special session of the convention on May 14, 1952, at St. James' Church, Alexandria, the Reverend Iveson Batchelor Noland was elected suffragan bishop on the fourth ballot. Dean Stuart was the strongest contestant next to him.

Bishop Noland was the first native son of Louisiana ever to be made a bishop in the Episcopal Church. Perhaps it will not take nearly another century and a half for a second to be consecrated!

Thirty-six years old at the time of his consecration, Bishop Noland was born in Baton Rouge, received his bachelor of arts degree at Louisiana State University and his bachelor of divinity at the University of the South. His wife, the former Miss Nell Kilgore Burden, is also from Baton Rouge.

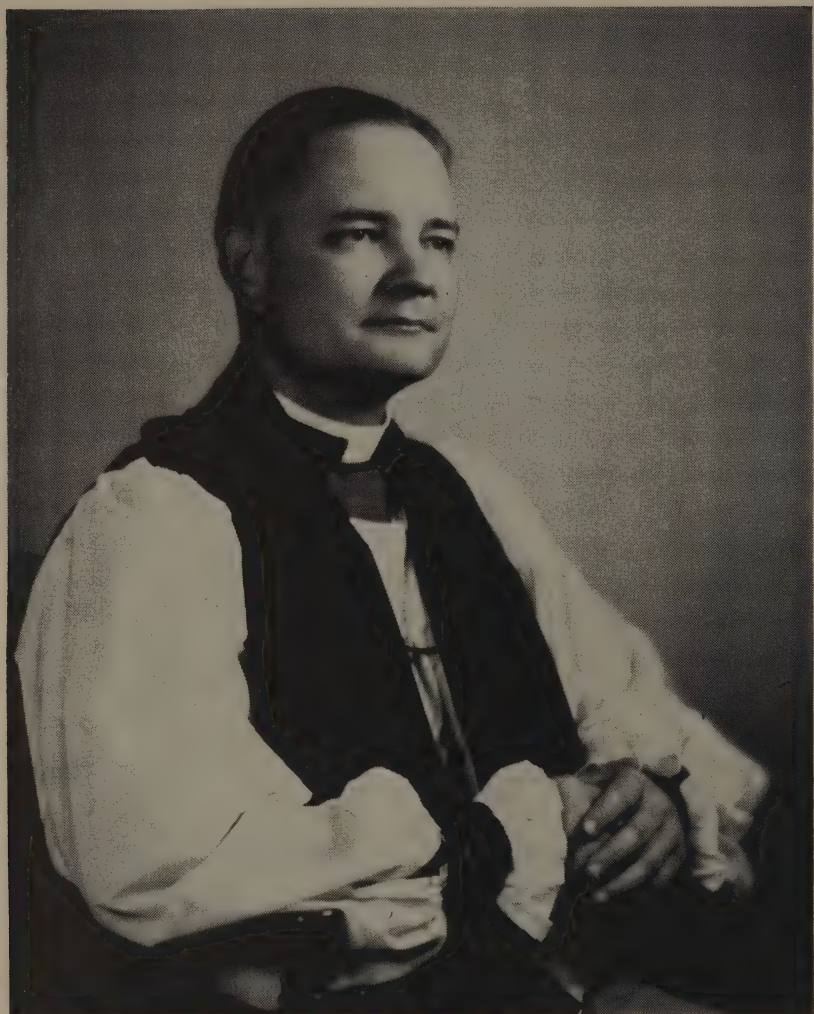
He was ordained to the diaconate by the Bishop of Mississippi after the resignation of Bishop Morris in 1939, and was the first priest ordained by Bishop Jackson, in October, 1940.

He had been curate at St. James', Baton Rouge and then rector of Trinity Church, Natchitoches. After the war he served at Holy Comforter Church in Charlotte, North Carolina, returning to Louisiana as rector of the Church of the Good Shepherd at Lake Charles when the Reverend George F. Wharton had to resign because of ill health.

Bishop Jones was the consecrator at the consecration service at Christ Church Cathedral on October 1, 1952, assisted by the Bishop of Arkansas and the Bishop of Mississippi. Seven other bishops took part in the ceremony. It is interesting that the Bible which Bishop Jones presented the newly consecrated bishop was a copy of the Re-



THE RIGHT REVEREND
GIRAULT McARTHUR JONES, D.D.
Bishop of Louisiana. 1949-



THE RIGHT REVEREND
IVESON BATCHELOR NOLAND, D.D.
Suffragan Bishop of Louisiana, 1952-

vised Standard Bible, this edition of the Holy Scriptures having been formally released by the publishers only the day before.

Alexandria was selected for the suffragan bishop's headquarters. While under the Church's canons the administrative responsibility remains with Bishop Jones, he has asked Bishop Noland to take special responsibility for Christian education with oversight accordingly of Camp Hardtner, the Division of Youth Work, Church Schools, the Department of College Work, and direction of the Louisiana Episcopal Laymen. Bishop Jones and Bishop Noland would each try to visit every parish and mission each year for confirmation. In the Diocese of Louisiana, there is now an enquirer's class available to interested persons in every parish and mission at almost any time.

But all has not been plain sailing. There have been crises to meet and policies that had to be stated. The most devastating crisis was that which threatened to wreck one of the diocese's few parochial schools. The great days of these schools had been before the Civil War. But Bishop Jackson and Bishop Jones began encouraging the establishment of nursery schools and kindergartens from which grade schools can evolve. Today in Louisiana the Episcopal Church has eleven parochial kindergartens and three parochial elementary schools, using the Sunday School and parish house facilities. Here the education of Episcopal and other children is God centered.

The new trend began on Ash Wednesday, 1947, when the Reverend David C. Colony, then rector of the recently recognized parish of St. Martin's in Metairie, near New Orleans, opened a week-day kindergarten in the newly constructed first unit of the church at Metairie Road and Arlington Drive. Father Colony, before his chaplaincy, had been a teacher in the Episcopal Academy, Overbrook, Pennsylvania.

Metairie had more than doubled in population since the census of 1940 gave it some 20,000 persons. Public school overloading made the parochial school an assured success—as it has, in fact, been the principal reason for ready response to the other parochial schools. Soon more room was needed. Mr. Colony secured a gift of \$22,000 from Mr. and Mrs. Oscar Edward Haring for educational programs in Jefferson and Orleans Parishes. Four rooms and then four rooms more were added. By 1949 the population west of New Orleans had shot past the 50,000 mark. An even bigger school seemed necessary.

Mr. Colony found the tract he wanted, 285 acres with a narrow frontage on the Airline Highway, extending back to Lake Pontchar-

train. Here, on Green Acres Farm, owned by F. Hathorn Eddy, was the large Eddy home, and farm buildings. As Mr. Colony envisioned it, the home and farm buildings could be used for school rooms, 18 acres could be set aside for construction of other units, and the rest of the property could be developed as sub-divisions; the profits from their sale going to pay the costs of construction and finally creating an endowment for the school.

A corporation of St. Martin's members was set up to arrange the purchase of the Eddy property and administer the selling of the real estate. The land was bought at a bargain for \$167,000. Construction of the school units began.

While supervision of the school project was vested in the corporation, Mr. Colony, its head, acted independently, asking for approval of what he had done only after it had been done. Soon the debts of the school had piled up to over half a million dollars, debts against St. Martin's Parish as well as on the mortgaged Green Acres property.

The school had opened at Green Acres in September, 1950, with 411 children enrolled in the primary and secondary school. Mr. Colony was its headmaster and continued as rector of the parish. By the spring of 1951 it was problematical whether enough money could be raised quickly enough to keep the school in session for the remainder of the year for which Episcopal and other parents had already paid the tuition. The reputation of the whole Episcopal establishment in New Orleans was at stake. On April 13, 1951, Mr. Colony resigned as rector of St. Martin's, at the insistence of the bishop, and also as head of the school.

A series of meetings of the vestrymen of St. Martin's, of prominent Episcopalians of other parishes, and of other Protestants who had children in the school or were otherwise interested brought about a campaign for funds directed by Dan T. Manget, Jr., a New Orleans cotton broker and member of the Methodist Church. A new corporation, St. Martin's Protestant Episcopal School, was established on recommendation of the bishop with membership on the board extended to Episcopalians other than parishioners of St. Martin's and to other Protestants, but with the Episcopalians holding a majority of the positions.

The school was fortunate in getting Ellsworth O. Van Slate, a teacher of social sciences at the Metairie Country Day School, as headmaster.

Today St. Martin's, at 5200 Airline Highway, is a flourishing and

accredited primary and secondary interparochial school with religious instruction given as required by the by-laws by an Episcopal chaplain, a young Louisianian, the Reverend John Stone Jenkins. The operation of the school is directed by the corporation. The property—and the debts which are now down to \$150,000—are still the responsibility of the parish church. But, with gradual development and sale of the land these obligations will be paid off.

Throughout the diocese the parochial schools are making steady progress in the number of children enrolled and in the increasing experience in their management which may help to make them permanent.

Besides having to interpose his episcopal authority in the case of St. Martin's, the bishop has had to choose between silence or an expression of opinion on one of the most revolutionary decisions the Supreme Court of the United States has ever handed down. Bishop Jones believes the Church either lives in this world or doesn't live at all. So, in answer to a request by the clergy of the Eastern Convocation that he do so, Bishop Jones wrote a pastoral letter on the school segregation decision which he required to be read in full in every church in the diocese during Advent, 1954. It said in part:

. . . Let us remember, first, that it has always been the Church's duty to witness to eternal truth in a world of change.

Let us therefore remember that this issue does not arise as an untimely embarrassment to the Church of today. It comes as another opportunity—in history's unending succession of opportunities—for the Christian Church to take Her stand.

Secondly, I bid you remember that this is no local problem to be solved either by shrewd legislation or by expedient evasion. It lies at the heart of the world's troubles. . . . To put it bluntly, the Christian world has long given lip service to "the brotherhood of man" without honestly believing it either possible or desirable. And this pious pretense is being challenged in these latter days.

It may be quickly admitted that we have made progress through the years.

. . . But the rising demand for justice under the law and for equality of opportunity without regard to race is an inevitable process. It is part of the redemptive work of Almighty God begun, continued, and in His good time to be ended in Him. We do well to remember that this is no local problem.

What, then shall the Church say to these things? . . .

(1) We must, as Christian people, confess to Almighty God our own grievous fault in this whole situation. . . .

(2) We must, as Church people, create an area of love and understanding wherein this problem can move toward a *Christian* solution. . . . If we rationalize these problems from the world's point of view, we shall be given the world's answer. If we will remember that we are members of Christ's Body, God will give us His answer. The challenge to Christians is therefore not one of legalism but of love, not of law but of grace. By our fruits shall we be known, and "the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control." Against such there is no law. It is in this realm of Christian living that our contribution must be made.

Asking then that each person act as an individual Christian and not as a member of a majority or a minority group, he reminded his hearers that "We cannot ignore Our Lord's own command that we love one another." He recognized that there is no quick solution of the problems the decision will create. But:

. . . We live under the law of this land, and as St. Paul understood, we must honor and obey the civil authority. The human expedencies of any given time fall short of the Christian ideal. It has always been so. Yet history shows that the Church can, in spite of these failures, nevertheless bear an uncompromising witness to the ultimate ideal. It is a testimony which must be borne by our earnest prayer, by a passion for righteousness, by an honest respect for the dignity and the rights of other people.

This, then, is both our Christian obligation and our Christian opportunity. The Church must provide that leaven of charity which can transform the whole lump. That leavening can come only if we—as individuals and as The Church—will remember whose Name we bear.

In regard to the Korean War—and the cold war which preceded and followed it—Bishop Jones asked in 1951 that the peace for which we pray may be truly "the peace of God." For too many, he said:

. . . It is not peace that we want, but the *status quo*, with man free to exercise his arrogance, to proclaim his prejudices, to seek his own selfish ends. We want a peace after our own making; unconsciously, we ask God to perpetuate the inequities of life, so long as those inequalities lie in our

favor. This is not Peace, and such petitions cannot be called Christian prayer. This is our first and most important challenge. We must make sure that what we seek is truly "the Peace of God."

Bishop Jones' Churchmanship has also been a matter on which he has taken a clear stand. Firmly a Prayer Book Churchman, he is not, however, a ceremonialist. He goes to the cathedral annually to bless the oil the priests of the diocese may use for Holy Unction. But, while authorizing use of a beautifully embroidered cope presented to the cathedral for bishops officiating there who wish to don it, he has said that he would not wear it himself.

During this time of expansion there has also been change and growth for Church directed institutions.

In 1951 the Children's Home was in its new residence, planned and built for children, at 5918 Elysian Fields Avenue. In December of that year the children in the care of the home included five in the residence, nine in foster homes, ten in boarding schools and colleges, twenty in their own or relatives' homes, and two in institutions of another agency. A feature of the dedication of the building was the singing of the children's choir from the nearby Church of the Holy Comforter which the children in the residence attend.

Just as earlier there had been a re-evaluation of the home's program, so now in 1954 what was being done at the Gaudet School was given careful study. In the years since it had been turned over to the Church by Mrs. Gaudet its function had been changed from being an orphanage to being a school. Its principal support had come from the American Church Institute for Negroes though it continued to receive diocesan, Community Chest and City funds also. The depression years had been lean years for the school. But World War II and an aroused interest among Negroes in education filled all schools to capacity, including Gaudet. Unfortunately, the Gaudet plant was run down, at the very time that the public schools were being rapidly improved. The high school enrollment decreased from 180 in 1945 to 96 the next year.

Thanks to designated monies in the Reconstruction and Advance Fund of the national Church, the plant was renovated in 1949 and additions were made to the faculty and staff.

Enrollment climbed. In December, 1950, Gaudet became a member of the Southern Association of Colleges and Secondary Schools,

the eighth high school for Negro youth in Louisiana to receive this recognition.

But while the Roman Catholic and Methodist Church schools had large Negro memberships from which to draw their pupils, the Episcopal Church, with but one Negro parish in the city, had to draw from the general public. Enrollment for 1951-1952 fell again and the school was kept open only because its Parent-Teacher Association and education-minded citizens agreed to underwrite part of the deficit. In June, 1952, the board took a step which eventually proved a deciding factor in the closing of the Gaudet School as a school. It sold the Orleans Parish School Board approximately 92 of the 108 acres for a net \$288,000. On this land the School Board is erecting a Negro high school. And, because the public school system will provide a newer, more attractive plant immediately next door, the Gaudet Board saw that it would become even more difficult to compete with the many attractions it could offer.

To keep faith with Mrs. Gaudet and make most effective use of what she had given for the benefit of Negro children, the committee was authorized by the Diocesan Convention to survey the whole situation and see how the facilities at the school and the trust funds resulting from sale of the land could best be used. J. Raburn Monroe, vice-president of the Gaudet Board of Managers, headed this committee.

The committee met with representatives of most of the public and private welfare agencies of the city. The decision based on their findings was that the most needed service for Negro children was a center where non-delinquent, needy children could be placed by New Orleans social agencies until permanent provision for their care could be made. Often the jail was the only place available to city authorities. Mrs. Gaudet's original concept of keeping the children from bad influences would again be fulfilled.

The program is to open a group care home to which all agencies may refer needy Negro children for temporary placement. The Gaudet buildings are being improved and cared for. Academic equipment that will not now be needed is being offered to Okolona Industrial School, Okolona, Mississippi, another of the American Church Institute schools. Christopher Melvin, a Negro social worker, will head the program.

The relationship of the Diocese of Louisiana to All Saints', Vicksburg, has become ever more close. In 1953 the school's charter was

changed so that the bishops of the three owning dioceses would rotate as chairman of the board. In May, 1954, Bishop Jones accordingly became chairman of the Board of Trustees.

Q. T. Hardtner, who had served on its board longer than any other Louisiana trustee, Colonel W. T. O'Ferrall and the Woman's Auxiliary have been among those showing special interest in the school. In 1951 Colonel O'Ferrall headed the Sewanee-All Saints' campaign for funds for the two institutions owned in part by the three dioceses. His own gift of \$72,000 is the largest ever received by All Saints'.

For the University of the South these last years have been especially successful ones despite a crisis in the School of Theology during the summer of 1952. Members of the school faculty publicly condemned the action of the Sewanee trustees in continuing the University's policy of limiting the student body in this Church school to white students. Following the resignation of most of the theological faculty, the Board reversed itself and the principle that this theological seminary is open to all has been stated.

Sewanee is looking forward to its centennial celebration in the academic year 1957-58. In anticipation of this, Yale University Library has presented to Sewanee the papers of Bishop Polk it had had in its collection. The University can regard with pride its record of extremely high academic standards. Of its 79 graduates from the College of Arts and Sciences in 1954, 16 won a total of 25 scholarships, among them one Rhodes scholarship, five Fulbright scholarships, one Danforth Foundation Fellowship, one Danforth Medical Scholarship, one Woodrow Wilson Department of Foreign Affairs Fellowship at the University of Virginia, two Fletcher School of Law and Diplomacy Fellowships, and thirteen graduate awards in various American universities. The George F. Baker Trust of New York has been giving the University over \$10,000 a year since 1950 to use for scholarships and the General Education Board has several times given the institution large sums of money with the provision that the grants be matched with voluntary contributions.

With its expanding interests, the Diocese of Louisiana needed larger headquarters with space for a chapel, a conference room, and storage of archives.

The solution was found in buying a large house on St. Charles Avenue at the lower lake side of Philip Street. This building was erected in 1858 as a private residence and had as architect-builder the famous Gallier firm which then had as architectural head the

James Gallier, Jr., who had built the third Christ Church edifice. It is one of the few buildings by this noted firm still standing in the city. Constructed of brick and painted, one of its outstanding features in its day was the inclusion of a bathroom on its second floor. Its large rooms and location convenient to the St. Charles Avenue traffic and to the bishop's residence on Jackson Avenue were deciding factors in favor of the purchase, which was effected by borrowing \$60,000 at interest from the Children's Home. The beautiful Diocesan House so conspicuously placed on St. Charles Avenue bears witness to the Episcopal Church in Louisiana.

The front drawing room downstairs has been fitted as a chapel, with an altar given in 1890 by J. L. Harris in memory of Jefferson Davis for use in the old Children's Home. Here, in the Mary Chapel, daily prayers are said by the bishop, the staff, and visitors. Back of the chapel is the large conference room. And beyond, and upstairs, are the offices of the diocese and its institutions.

The old Diocesan House on Carondelet Street, rented as a rooming house since 1905, was taken over by the Federal Government during World War II for government workers. After the war the diocese purchased the government's leasehold and sold the building on December 22, 1951, for \$45,000.

But parishes, missions, schools, institutions, remain dependent, as always, on the extent to which the laymen—and lay women—of the Church support them.

Since the adoption of the unified plan at its Triennial Convention in 1940 the Woman's Auxiliary has gradually implemented this program in the parish units. By 1955 the Auxiliary had 89 branches throughout the diocese, one in almost every parish and mission. Another important development has been the giving of an annual scholarship to young women training for professional Church work. The first recipient of this award was Miss Jamenett Hennesey who in the fall and winter of 1947-48 attended Windham House. After serving as director of Christian education at Trinity Church, New Orleans, she became in the summer of 1954 the first professional director of Christian education for the diocese.

Woman's place in diocesan life was broadened when, at the Diocesan Convention of 1954 approval was given for women to be nominated by the Woman's Auxiliary to elective positions in the diocese.

Two other diocesan women's organizations have attracted interest.

The Daughters of the King which emphasizes the spiritual life of the Church has had chapters in the diocese for more than 60 years. A Diocesan Altar Guild has been formed.

Although the Protestant Episcopal Church in the United States had earlier sought to enlist men for more active participation in the Church, the national Church began no continuing efforts until the Presiding Bishop's Committee on Laymen's Work was formally organized in June, 1942. Its purpose would be to coordinate existing men's organizations and stimulate participation in general Church work.

In Louisiana the Church Club was still holding annual dinners before the conventions. Five chapters of the Brotherhood of St. Andrew which had been so prominent in the 1920's were still active in 1947. In 1935 Bishop Morris had appointed a committee on the Laymen's League, praying that it, together with the Forward Movement, would "help to call us to our knees, to true religion, to deeper consecration, and to a flaming purpose, to pray and work for the coming of Christ's Kingdom."

But the time was not then ripe

In 1947 the national president of the Brotherhood of St. Andrew spoke at the diocesan convention and in April conferred with Milton F. Williams, who was appointed chairman of a committee on Laymen's Work by Bishop Jackson. In addition to the chairman, the committee consisted of Robert S. Hargis, W. C. O'Ferrall, Lamar Polk, Roy D. Johnson, Jr., Col. E. Monnot Lanier, Hal C. Leonard, R. H. Selby, F. Harold Wirth, Philip E. James, Gibson Stevenson, E. P. Allis and G. Allen Kimball. At the Church Club meeting at the parish house at Trinity Church that year plans to amalgamate the men of the diocese into one organization were outlined. But Bishop Jackson's death retarded development of the plans.

At the Church Club's meeting the following year, the Reverend Girault Jones, bishop-elect, talked on "A Specific Program for the Laymen's Work in the Diocese of Louisiana," and the diocesan laymen held their first conference at Camp Hardtner in 1949.

But the real birth of diocese-wide, coordinated laymen's work did not take place until August, 1950, when 75 men, representing 33 parishes and missions, met in their second annual conference at Camp Hardtner in August, adopted a constitution and the official name: Louisiana Episcopal Laymen. It automatically includes all laymen in the diocese as the Woman's Auxiliary includes all women.

The diocese was divided into eleven areas, each headed by an area chairman appointed by the bishop. The first chairmen appointed were Val Irion, Shreveport; Ray Green, Bastrop; Christoph Keller, Tallulah; Douglas Warriner, St. Francisville; Tucker B. Dawson, Baton Rouge; R. H. Selby, Hammond; Sam Carleton, New Orleans; Claude Duval, Houma; R. M. Hetherwick, Lafayette; Allen Kimball, Lake Charles; R. N. Jameson, Alexandria. Lamar Polk was named diocesan chairman. And Bishop's Men were appointed in practically all parishes and missions.

In July, 1951, the men in session at Camp Hardtner with Bishop Jones were addressed by the Reverend Clarence R. Haden, Jr., executive director of the national Committee on Laymen's Work; by James A. Smith, Jr., chairman, Episcopal Laymen, Fourth Province; and by Joseph Henderson, field secretary of the Brotherhood of St. Andrew with headquarters in New Orleans. The bishop designated Val Irion chairman for the next two years.

Now, with a constitution, organization, and the "flaming purpose" Bishop Morris had wanted, the men became the greatest force for evangelism in the history of the diocese.

Preaching missions, teaching missions, tract racks, conferences at Camp Hardtner, laymen's retreats, corporate communions—the men went to work. Whatever the Church required, they were willing to undertake. In 1952 the Two by Two visitation program made its appearance in Louisiana: instructed Churchmen began calling on Church members, new people, non-Church goers. Under the chairmanship of Russell Sprague, Trinity Church, Tallulah, the men's Committee on Evangelism helped with the opening of new missions such as that at Sulphur. Later Mr. Sprague would become diocesan head of the organization.

The laymen undertook to make *Churchwork* an ever more effective medium of diocesan information. At the end of 1949 this diocesan journal first made its appearance. Soon the arrangement with *Forth* by which it printed eight pages of Louisiana news was discontinued. The deadline was too far ahead of publication date to meet the needs of so rapidly developing a diocese. While *Forth* and *Churchwork* are today the diocese's officially sponsored publications, the reading of other Church journals is also being encouraged.

Thanks to the new interest in evangelism, the Department of Promotion and the Department of Public Relations, both branches of the earlier combined department, found ready assistance. While the

Reverend A. Stratton Lawrence, Jr., was chairman of the Department of Promotion in 1950, the promotion of the Every Member Canvass was directed on a diocese-wide basis for the first time. Twenty-six laymen were trained in the techniques that should be used. One of them talked in a school lunch room that was so cold he had to pause for setting up exercises to thaw out the congregation. But such fire burned within that nothing chilled the enthusiasm of the speaker.

In 1954 the principle of tithing was first specifically accepted by the diocese as the basis on which its program would be built. Grace Church, Monroe, the Church of the Good Shepherd, Lake Charles, and St. James', Alexandria, had all three pioneered in the diocese the preceding fall in this movement that was sweeping the national Church. The Reverend Tracy H. Lamar, Jr., chairman of the Department of Promotion, recommended it for the diocese. The recommendation was adopted. A resolution which would have defined modern tithing as the giving of five percent of one's income to the Church and another five percent for charitable, welfare and community programs was defeated. A substitute resolution endorsed the principle of tithing as "percentage-giving in relation to one's income and as the proper basis for the stewardship campaigns of the parishes and missions of this diocese."

The promotional materials prepared by Goodloe Stuck for the diocese-wide Loyalty Sunday on November 21, 1954, were purchased by other dioceses to use in their tithing programs.

These latter years of prosperity have not been without danger to the future of the Church of Louisiana. New construction has meant new debts. While these could easily be repaid if business conditions continued as they are, Bishop Jones has hoped that the diocese would "build our resources in a time of extravagance and plenty, so that when the lean years come, we shall not be like the proverbial grasshopper left to regret his own profligacy."

Now could be the time to accomplish what was started in Bishop Polk's day—the accumulation of a sufficient endowment for the support of the episcopate.

At the convention in 1952 the Reverend John M. Allin, seconded by the Reverend Robert H. Manning, re-established a special day on which the open offering would go for the endowment of the episcopate. It had been discontinued in 1921. The day selected was the Sunday nearest the anniversary of the consecration of Bishop Jones,

with collections to be given as an annual thank offering for the devoted service of the bishops of Louisiana.

Today the ancient fund for the endowment of the episcopate has risen to nearly \$50,000, greatly through the efficient management of the diocese's investments by General Williams, the long-time chairman of its Board of Trustees. And in 1951 the Aged and Infirm Clergy, Widows' and Orphans' Fund was left its first capital increase in 75 years in the legacy of over \$10,000 by the widow of the Reverend Ernest Nelson Bullock.

Symbol and promoter of vitality in the educational and missionary programs of the diocese is Camp Hardtner. Here for six months in the year a succession of conferences, camps and retreats are held. Men, women, families, college students, postulants, candidates, boys, girls, little children, all have their time at camp. As one group leaves another comes. In the summer of 1954 nearly 1,300 members of the diocesan family spent some time at the camp.

And living together, thus intimately, the people of the diocese are indeed coming to be more and more a family in the household of Faith. Knowing each other as people they understand each other better. And through the love of their fellowmen which comes through understanding they can better express their love of God.

CHAPTER XXVII

“MARK WELL HER BULWARKS—”
(The Diocese, 1955 and the Future)

A major function of the living Church is evangelism. In 1955 the Church in Louisiana is better equipped for this than at any period in her history. There may have been former days of as great evangelistic fervor. But never before have there been so many servants through whom the great commission could be accomplished.

Here in the Diocese of Louisiana are two bishops, 70 priests and eight deacons canonically resident. During the past year, nine men have been ordained deacons, seven ordained priests, and three accepted as candidates. To assist in the services of the Church there are 327 lay readers, the largest number in any diocese in America. And, looking toward the future, there are 20 postulants.

The diocese is organized into 45 parishes, 41 missions, four college chapels and three parochial missions. For twelve unorganized missions steady progress seems indicated. On April 25 the petition of a new mission in Aurora Gardens, Algiers, was accepted and the new group has taken the name St. Philip's. This title was available to a New Orleans church as the vestry of St. George's has voted to close its parochial mission of that name on Henry Clay Avenue. And in the summer of 1955 a chapel for the Francis Lister Hawks Student Center at Tulane was finally begun.

The Church numbers 20,622 communicants in the diocese, the whole number of baptized persons being 30,016. In 1943, 587 persons had been confirmed or received during the year. In one decade, the yearly number had doubled, and in January, 1954, the number reported was 1,256. A year later it was 1,391. In 1951 the 1,000 mark had been reached for the first time.

Bishop Jones attributed this growth to:

- (1) Younger and more active clergy whose fresh enthusiasm and zeal have created a new interest in the Church and Her Message in many places;
- (2) a deeper sense of evange-

lism on the part of our lay people who, for the first time in their lives, are not ashamed to tell their friends and neighbors the Good News of the Gospel; and (3) a much more systematic presentation of the faith to an ever-growing audience through the media of family services, enquirers' classes, teaching missions, parish day schools, the use of religious tracts, two by two visitations, and the like.

But if growth can be ascribed in part to the enthusiasm of the young clergy, it would still not be to the best interests of the diocese to fill all vacancies with young men alone. The time has come, in contrast to the conditions in Bishop Polk's day, when the diocese is also seeking older men, not native to the state.

During the year 1954 the Church in Louisiana gave repeated witness to its recognition of mission.

In August both bishops and a large group of clergy and laymen attended the Anglican Congress in Minneapolis. Official delegates elected at the January Diocesan Convention were Dean Stuart and Samuel A. Carleton, both of Christ Church Cathedral, with the Reverend Robert H. Manning and George D. Hood as alternates. Owing to the election of Dean Stuart as Bishop of Georgia, he attended the congress but ceded his position as delegate from the Diocese of Louisiana to Father Manning.

In October, the Episcopal Church officially participated in the Billy Graham Crusade in New Orleans, Bishop Jones saying the invocation on October 22 and Bishop Noland and the Reverend Sherwood Clayton attending the sessions at Pelican Stadium.

In November, Synod and the Woman's Auxiliary of the province both met in New Orleans at Trinity Church, in commemoration of the Synod's first meeting there 40 years before.

And then with the Diocesan Convention in January began the year-long and diocese-wide period of commemoration of the sesqui-centennial of the Church in Louisiana.

In 1953 the Diocesan Convention had voted that the observance should have three parts: publication of a history of the diocese; the raising of a fund for missionary work in Louisiana; and a thorough evangelistic campaign during 1955 which would "place the challenge of the Gospel in every nook and cranny of this State."

At General Convention in 1952 the Church decided to have a nation-wide Builders for Christ Campaign to raise \$4,000,000, half of which would go to improve the physical facilities of the theological

seminaries now greatly overloaded by the increase in their student bodies. Of this allocation, a part would go to the University of the South for renovation of St. Luke's Hall, in which the theological school is housed. The Church needed 1,000 more priests. Young men were clamoring to enter the schools. But the smallness and condition of the seminary buildings were limiting the number who could be accepted.

In 1954, therefore, the scope of the Louisiana Sesqui-centennial Fund was expanded to include the diocese's share in the national campaign. Of what would be received, one-fourth each would go to the Builders for Christ Campaign, the Fund for the Endowment of the Episcopate, the James Craik Morris Centennial Endowment for missionary advance work, and the John Long Jackson Memorial Fund for financing construction of mission churches.

It was Bishop Jones' hope that contributions would be in the nature of unsolicited thank-offerings for the Church in Louisiana. The in-gatherings would be on May 30, 1954, May 29, 1955, and at a Service of Witness to be held in New Orleans in November on a date close to that of the first Episcopal service in Louisiana Purchase territory.

At the Diocesan Convention of 1955 held appropriately at Christ Church Cathedral on January 26 and 27, little St. Andrew's, Mer Rouge, was recorded as giving the most, proportionately, to the Sesqui-centennial Fund.

The night before the opening of the 117th annual session of the Diocesan Convention, 300 people, meeting for dinner at St. Martin's School as guests of the Church Club, heard an address by Bishop Stuart of Georgia, so recently dean of Christ Church Cathedral.

The next morning Holy Communion was celebrated at the cathedral with Bishop Jones celebrating and Suffragan Bishop Noland, Dean Craig, and the Reverend Richard R. Cook assisting.

That afternoon, a reception was held at the new deanery, 2926 St. Charles Avenue, the first occasion on which Christ Church Cathedral was host to the diocese in this new addition to her physical plant.

At Evening Prayer the preacher was Bishop Donegan of New York, bishop of that diocese from which Philander Chase had come on his missionary trip to Louisiana. Assisting in the service were the Reverend W. L. Gatling of Holy Trinity Church, Sulphur; the Reverend Frank M. Ross of St. James', Alexandria; and the Reverend Alfred Mead, St. John's Church, Kenner. The hymns were those used at the

centennial service of the diocese: *God of our Fathers, O God, Our Help in Ages Past* and *Hark! the Sound of Holy Voices*.

The next morning, Bishop Noland was celebrant at the Holy Communion, assisted by the Reverend Father Clayton, Canon H. A. Simpson and the Reverend Harold B. Bott. The report of the Committee on Necrology and memorial prayers were read by the Reverend Francis Hipwell.

Following breakfast in the parish house, the business sessions recommenced with the noon-day prayers for missions being led by the Reverend Rudolph M. Bangert. Luncheon was served in the parish house following adjournment and the newly elected Bishop and Council met to organize for the coming year.

Continuing the sesqui-centennial celebration, Christ Church Cathedral invited the diocese to its Ascension Day service which was addressed by the Reverend William Hamilton Nes, the cathedral's former dean.

Plans were laid for the Service of Witness to be held in the New Orleans Municipal Auditorium on November 16. The history would be officially published the following day. And all during the autumn missions would be held throughout the diocese.

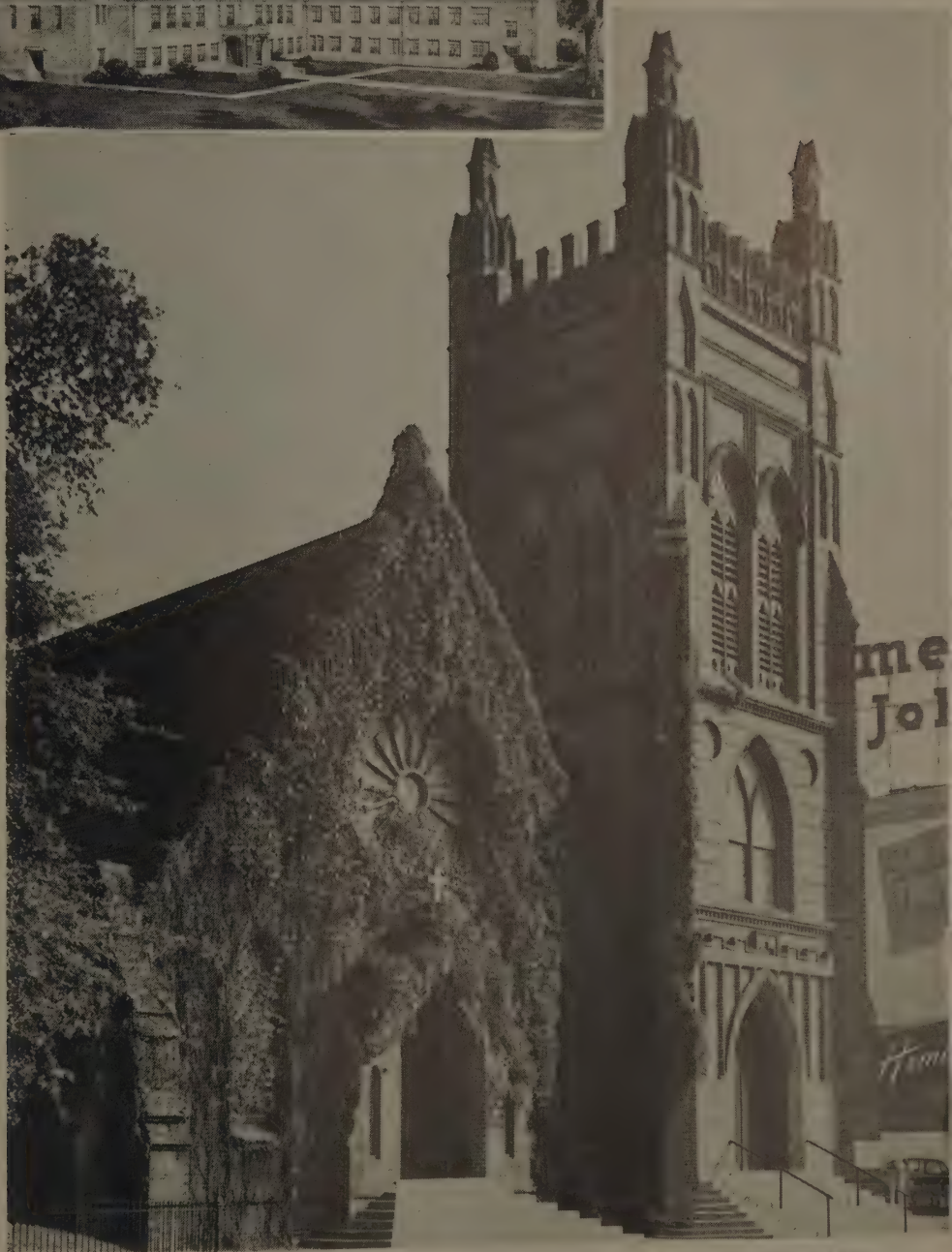
The steering committee for the commemorative service is headed by Dean Craig. On it is the Reverend Dr. John S. Land of the St. Charles Avenue Presbyterian Church, representing Protestant denominations, and the Reverend George Wilson, executive secretary of the Greater New Orleans Federation of Churches. Protestantism will share with Christ Church Cathedral and the Diocese of Louisiana this Service of Witness.

* * * * *

It is 150 years now since young Philander Chase gazed from ship's deck upon the new, strange land of Louisiana; 150 years since the establishment here of the Protestant Episcopal Church.

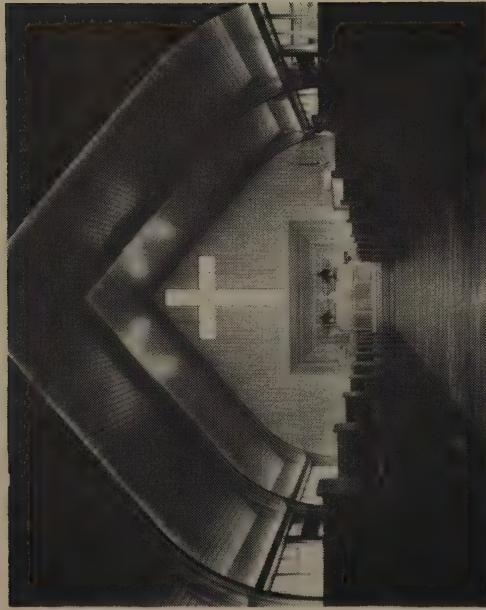
Together Louisiana's inheritors of the faith Chase preached look backward upon the past, about them in the present and ahead to try to decipher the future. We do so in part questioningly, but with the certainty too of believers in the destiny of our Church, and of Christianity and of mankind.

Of the past we ask: Why did the Episcopal church in Louisiana, first comer after Roman Catholicism, and ecumenical in its New Orleans beginnings, fail to grow any faster than it did?



THE FORMER ST. MARK'S CHURCH, SHREVEPORT, AND
ITS NEW PARISH HOUSE

From the Mother Church of Shreveport, St. Mark's, the only Episcopal church in the area in 1950, have since come two other parishes and three missions. St. Mark's itself is now occupying its beautiful new parish house (top). The old church building is now the home of Holy Cross Mission, established in 1954.



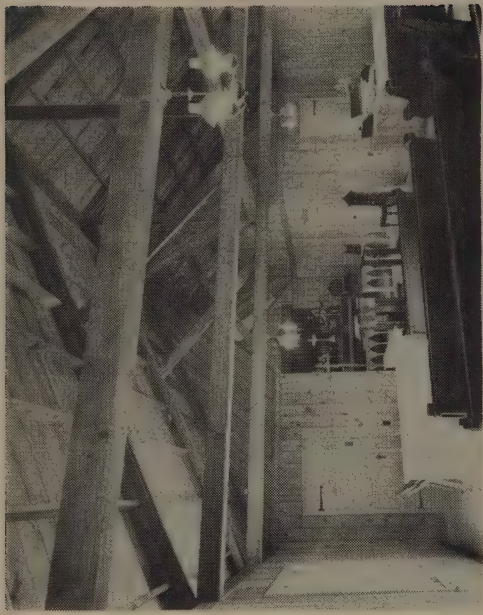
ST. PAUL'S CHURCH, SHREVEPORT

A mission in 1951; a parish in 1952. *Photograph by Joseph W. Molitor.*



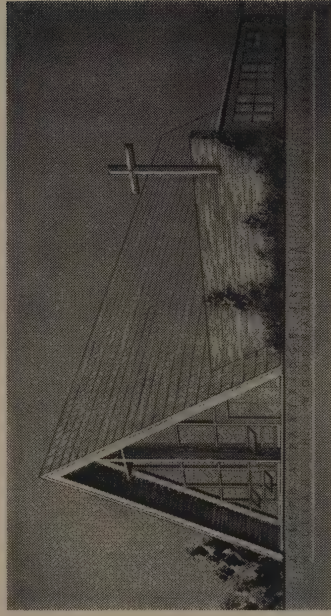
ST. AUGUSTINE'S CHURCH, BATON ROUGE

Established 1952; a parish in 1955. Their church will eventually be their parish house.



ST. JOHN'S MISSION, KENNER

Established 1952. Many of the furnishings are hand-made by the members.



ST. MICHAEL'S AND ALL ANGELS' MISSION, LAKE CHARLES

Established 1955

There is no single answer. It is not enough to say that growth was impeded by plagues and floods, panics and wars, reconstruction and depression. These were common foes of every denomination, and of churchgoers and non-churchgoers alike. The basic reason most probably lies in the composition of the Church's membership in America of that day. The Episcopal communicants, by and large, came from the higher economic brackets. As a group, they were disinclined to move from their seaboard homes in search of prosperity. Relatively few Episcopalians migrated to Louisiana.

Nor were many of those Episcopalians who sought success in Louisiana of an evangelistic turn of mind. In general they abjured demonstrative enthusiasm, gave little evidence of proselytizing zeal and left to the priesthood whatever conversions were attempted. And historically there have been too few priests, and among them fewer of missionary inclination. Nevertheless the qualitative if not the quantitative impact of the Church upon the Louisiana past was great; for it impressed God's plan upon a disproportionately large number of the territorial and state leaders—upon governors and teachers, businessmen and soldiers and the professions, so that it seems as if at every juncture in Louisiana's history there have been Episcopalians high among its leaders. If we regret the lost past opportunity for evangelism, we can rejoice in the other roles of our Church's leaven and in the manifold institutions Churchmen established or maintained for the love of God and man.

Against this background we ask today why it is that the Church, nationally and in Louisiana, has developed a rich consciousness of its mission: to be a bridge of reconciliation by which Christians of all persuasions can find Christ? Again there is no single answer. Certainly one of them is the discovery or rediscovery by priest and layman of the roots of their Churchmanship. In its wake there has come in the nation and in Louisiana, the human instruments being present, a groundswell of evangelism similar to and perhaps potentially as great as that which two centuries ago impelled militant, swelling Methodism out of a parent Church too rigid then to contain it.

What is the mission of the Church today? Here are the words of Bishop Jones before the Diocesan Convention of 1953:

... The Church's task today is essentially no different from that of the Apostolic Age. It is two-fold. The Church must

preserve in all its purity the Living Gospel once and for all delivered to the saints. We are, as the Prayer Book tells us, *inheritors* of the kingdom. But an inheritor is not one who creates, but one who receives. It is not our duty—nor our right—to tamper with it. Vincent of Lerins, who lived in the fifth century, asked the question, "What is this depositum of faith?" And then he answered, "That which is committed to thee, not that which is invented by thee; that which thou has received, not that which thou hast found out for thyself; a thing brought to thee, not brought out by thee; a thing in which thou are not an author but a keeper, not a founder but a trustee, not a leader but a follower." This is our first duty as a Church, to acknowledge that we are heirs of God, and joint heirs with Christ. Our first duty is to accept our inheritance.

But on the other hand, it is equally important that we interpret this age-old inheritance to our modern age. We must present it clearly and understandably, so that those who come after us may, in turn, make it *their* inheritance. The Christian has no greater responsibility than to communicate the TRUE FAITH. The failure to bear any witness is tragic, but to permit ourselves to bear *false* witness is disastrous. In this time of modern heresies, where the most extraordinary distortions of the Christian Gospel are all too readily accepted, we must be sure of the Faith that is in us, and we must be ready to proclaim that Faith with clarity and with courage.

This is the Episcopal Church's supreme opportunity in these times. Possessing as we do the historic faith, an apostolic ministry, valid sacraments, and the zeal of the Holy Spirit, this Church can be the living witness to the Living Christ. All that we need is courage, and even that courage can be found if we will turn to the Church—for the God of Grace indwells this Holy Fellowship. If, in place of "Sion" we will read the "Church of Christ," we may well use the words of the Psalmist as a kind of motto for these times:

"Mark well her bulwarks, consider her palaces,
that ye may tell them that come after.
For this God is our God for ever and ever,
and He shall be our guide unto death."

APPENDIX

BISHOPS OF LOUISIANA

Leonidas Polk	1841-1864
Joseph Pere Bell Wilmer	1866-1878
John Nicholas Galleher	1880-1891
Davis Sessums	1891-1929
James Craik Morris	1930-1939
John Long Jackson	1940-1948
Girault McArthur Jones	1949-
Iveson Batchelor Noland, Suffragan	1952-

PRESIDENTS OF THE STANDING COMMITTEE OF THE DIOCESE OF LOUISIANA

William B. Lacey, 1845	Charles L. Wells, 1905-1909
Francis Lister Hawks, 1846	A. R. Edbrooke, 1911-1916, 1919-1925
Nathaniel Ogden Preston, 1850, 1852-1855	William Alexander Barr, 1916-1919
Chaplin S. Hedges, 1856	Robert S. Coupland, 1925-1931 (resigned)
Daniel S. Lewis, 1870	Matthew Brewster, 1930-1937
William Forbes Adams, 1874	William Samuel Slack, 1937-1941
John Francis Girault, 1875-1878, 1879-1889	Sidney L. Vail, 1941, 1942
William A. Snively, 1889-1893	Donald H. Wattle, 1943
John D. Percival, 1893-1904	Girault M. Jones, 1944-1949
Beverley Warner, 1904, 1909, 1910	William S. Turner, 1949-1954, 1955
	Albert R. Stuart, 1954

[NOTE: Information as to who was elected president or chairman in other years is lacking.]

PRESIDENTS OF THE WOMAN'S AUXILIARY OF THE DIOCESE OF LOUISIANA

Mrs. T. G. Richardson, 1886-1908	Mrs. Charles E. Rew, 1928-1932
Mrs. James McConnell, 1908-1911	Mrs. Caleb B. K. Weed, 1932-1935
Mrs. Henry Leverich, 1911-1916	Mrs. Charles E. Coates, 1935-1938
Mrs. Frederick J. Foxley, 1916-1920	Mrs. Southall W. Tate, 1938-1941
Mrs. Frank Labit (resigned), 1920-1922	Mrs. W. H. Miller, 1941-1944
Mrs. James M. McBride, 1922-1926	Mrs. Duke O. Babin, 1944-1947
Mrs. E. T. Merrick (resigned), 1926-1927	Mrs. Henry Whitfield, 1947-1950
	Mrs. Lewis R. Graham, 1950-1953
	Mrs. Laurie S. Mobley, 1953-

MEMBERS OF THE STANDING COMMITTEE OF THE DIOCESE OF LOUISIANA

(In chronological order as they were first elected)

- | | |
|--|---|
| <p>The Reverend Nathaniel Wheaton,
1838-1844</p> <p>The Reverend Roderick H. Ranney,
1838, 1839</p> <p>Lucius C. Duncan, 1838-1843</p> <p>Thomas Butler, 1838, 1839, 1843-1848</p> <p>Richard Relf, 1838-1842</p> <p>William F. Brand, 1838, 1839</p> <p>The Reverend Charles Goodrich, 1840-
1851, 1854-1859, 1860, 1861-1867</p> <p>The Reverend John Burke, 1842</p> <p>Leonard Matthews, 1842</p> <p>Charles Harrod, 1842, 1843</p> <p>The Reverend Daniel S. Lewis, 1843-
1846, 1868-1871</p> <p>J. W. Andrews, 1843</p> <p>The Reverend William B. Lacey, 1844-
1848</p> <p>Dr. Ira Smith, 1844</p> <p>L. Dupuy, 1844, 1848</p> <p>The Reverend Francis Lister Hawks,
1845-1849</p> <p>John Nicholson, 1845, 1846</p> <p>Thomas Sloo, 1847, 1852-1874</p> <p>The Reverend Nathaniel Ogden Pres-
ton, 1848-1855</p> <p>P. M. Ozanne, 1848-1852</p> <p>William M. Goodrich, 1848-1856</p> <p>The Reverend William R. Nicholson,
1849</p> <p>The Reverend Edmund Neville, 1850,
1851</p> <p>Greer B. Duncan, 1851, 1856</p> <p>The Reverend Charles W. Whithall,
1852</p> <p>The Reverend Alexander Forbes
Dobb, 1852, 1853</p> <p>James Grimshaw, 1852-1868, 1871-
1874, 1875-1879</p> <p>The Reverend William T. Leacock,
1853-1869, 1871</p> <p>The Reverend Charles H. Williamson,
1855</p> <p>The Reverend Charles Frederick Rot-
tenstein, 1856</p> <p>The Reverend Chaplin S. Hedges,
1857-1869</p> <p>Thomas J. Dix, 1857-1868</p> <p>Reverend W. T. D. Dalzell, 1870-1877,
1878, 1882, 1886-1889, 1891</p> <p>James McConnell, 1856, 1874-1885,
1887-1915</p> <p>The Reverend Thomas Richard Bailey
Trader, 1859, 1869</p> | <p>George Seth Guion, 1859-1866</p> <p>The Reverend John Watrous Beck-
with, 1866, 1867</p> <p>A. P. Cleveland, 1868</p> <p>The Reverend William Forbes Adams,
1869-1875</p> <p>Robert Mott, 1869, 1870, 1879-1885,
1886-1890</p> <p>Henry V. Ogden, 1869-1874, 1875-
1894, 1900</p> <p>The Reverend John Nicholas Galle-
her, 1870, 1871</p> <p>The Reverend John Francis Girault,
1872-1889</p> <p>The Reverend Samuel Smith Harris,
1872-1876</p> <p>George W. Race, 1874</p> <p>J. A. Campbell, 1874</p> <p>J. C. Moncure, 1874</p> <p>The Reverend John Percival, 1875-
1885, 1889-1904</p> <p>The Reverend E. Spruille Burford,
1875</p> <p>The Reverend Hugh Miller Thomp-
son, 1876-1879, 1882</p> <p>The Reverend William P. Kramer,
1879-1882</p> <p>The Reverend Alexander Irvine
Drysdale, 1883, 1884, 1886</p> <p>The Reverend Herman Cope Duncan,
1883, 1886-1904, 1905</p> <p>The Reverend Randolph Harrison Mc-
Kim, 1887, 1888</p> <p>The Reverend Davis Sessums, 1887-
1891</p> <p>The Reverend William A. Snively,
1889-1893</p> <p>Gustaf R. Westfeldt, 1890-1916</p> <p>The Reverend E. Wallace Hunter, 1891</p> <p>The Reverend Henry Harcourt Wa-
ters, 1892-1902</p> <p>The Very Reverend Quincy Ewing,
1893</p> <p>The Reverend Beverley E. Warner,
1893, 1894, 1902-1904, 1907-1911</p> <p>F. N. Butler, 1894-1900</p> <p>The Reverend John W. Moore, 1895-
1898</p> <p>The Reverend Matthew Brewster,
1898, 1899, 1925-1939</p> <p>The Very Reverend Charles Luke
Wells, 1900-1909</p> <p>T. L. Macon, 1900-1910</p> |
|--|---|

- The Reverend Byron Holley, 1904-1907
 The Reverend L. W. Lott, 1905, 1906
 The Reverend A. R. Edbrooke, 1907-1916, 1917-1926
 The Reverend John Dominique La-Mothe, 1909-1915, 1916
 Warren Kearny, 1910-1948
 The Very Reverend William Alexander Barr, 1911-1919
 The Reverend Robert S. Coupland, 1915-1918, 1919-1931
 Walter Guion, 1915, 1916
 James D. Hayward, 1916-1929
 F. S. Shields, 1917-1921
 The Reverend Alfred R. Berkeley, 1918-1927
 W. B. Machado, 1921-1941
 The Reverend Sidney L. Vail, 1927-1943
 R. P. Mead, 1929-1934
 The Reverend W. S. Slack, 1930-1941
 A. Giffin Levy, 1934, 1937, 1939-1953
 A. G. Blacklock, 1935, 1936, 1938, 1944-1949
 The Reverend Donald H. Wattley, 1937, 1938, 1940-1944, 1955
 The Reverend Philip P. Werlein, 1939, 1943-1948, 1949, 1955
 The Reverend Girault McArthur Jones, 1941-1949
 J. Hereford Percy, 1941-1944
 The Very Reverend William H. Nes, 1944-1947
 The Reverend William S. Turner, 1947-1954, 1955
 The Reverend Sherwood S. Clayton, 1948, 1950-1955
 Milton F. Williams, 1948, 1949
 Philip E. James, 1949, 1950, 1952-1955
 The Reverend John L. Womack, 1949
 The Very Reverend Albert R. Stuart, 1950-1955
 Lamar Polk, 1950, 1951, 1954
 G. Allen Kimball, 1951
 W. W. Pope, 1952, 1953, 1955
 Val Irion, 1953
 The Reverend Robert L. Crandall, 1954
 Charles P. Gould, 1955
 C. Vernon Porter, 1955

(Some overlapping occurs due to resignations, deaths and subsequent replacements. As the journal for 1885 is missing, the 1885 information here is conjectural.)

DEPUTIES ELECTED TO GENERAL CONVENTION

- Thomas Butler, 1838, 1843, 1847
 Joseph Lovell, 1838
 Lucius C. Duncan, 1838, 1847
 George Lawrie, 1838, 1841
 The Reverend N. S. Wheaton, 1841, 1843
 The Reverend Charles Goodrich, 1841, 1843, 1847, 1852, 1856-1859, 1860, 1866
 The Reverend D. S. Lewis, 1841, 1843, 1847, 1852, 1860, 1866-1869
 James Colles, 1841
 The Reverend William B. Lacey, 1841, 1843, 1848, 1849, 1851, 1852, 1854-1857
 J. W. Andrews, 1841, 1843
 John Whitehead, 1841
 Ira J. Smith, 1843, 1847
 George E. Payne, 1843
 The Reverend Francis L. Hawks, 1847-1850
 The Reverend N. O. Preston, 1847, 1851-1856
 John L. Lobdell, 1847-1861
 The Reverend Elijah Guion, 1848, 1849, 1859
 The Reverend Archibald H. Lamon, 1848, 1849
 George S. Guion, 1848, 1849, 1851, 1852, 1855-1861
 J. Dale Powell, 1848, 1849
 Dr. J. P. Davidson, 1848, 1849
 The Reverend Edmund Neville, 1851
 The Reverend Alexander F. Dobb, 1851-1854
 Greer B. Duncan, 1851, 1853-1856, 1857, 1858
 James Greenleaf, 1851, 1852
 The Reverend C. S. Hedges, 1852, 1853, 1857-1861
 Henry Johnson, 1852
 The Reverend William T. Leacock, 1853-1861, 1866
 William M. Goodrich, 1853-1856
 Charles C. Peek, 1853, 1854
 The Reverend A. D. McCoy, 1854, 1855

- The Reverend T. R. B. Trader, 1856-1860, 1868
 George S. Lacey, 1856-1859, 1868
 R. W. Boyd, 1856
 Dr. W. N. Mercer, 1859, 1860
 A. P. Cleveland, 1859, 1860
 The Reverend John W. Beckwith, 1866, 1867
 Thomas J. Dix, 1866, 1867
 James McConnell, 1866, 1867, 1869, 1879, 1883, 1900, 1901, 1910
 George Williamson, 1866, 1867
 T. P. Harrison, 1866
 The Reverend Thomas B. Lawson, 1867-1871
 Lansdale Cox, 1867-1870
 The Reverend William Forbes Adams, 1868-1871, 1873, 1874
 Robert Mott, 1868, 1869
 J. H. Keep, 1868
 The Reverend W. T. D. Dalzell, 1869, 1870, 1872-1877, 1878, 1879, 1882, 1883, 1886-1889, 1891
 The Reverend John Francis Girault, 1869, 1870, 1872-1889
 Andrew S. Herron, 1869
 The Reverend Alexander Marks, 1872
 The Reverend Samuel S. Harris, 1872-1876
 The Reverend E. Spruille Burford, 1875
 The Reverend John Percival, 1876-1882, 1883, 1884, 1893-1898, 1901-1904
 The Reverend Hugh Miller Thompson, 1876-1880, 1882
 George W. Race, 1879
 A. J. Lewis, 1879
 J. P. Hornor, 1879, 1883
 General C. C. Augur, 1879
 The Reverend Henry Harcourt Waters, 1879-1885, 1887-1891, 1893-1902
 F. N. Butler, 1879
 The Reverend W. P. Kramer, 1880, 1881
 William Flash, 1882
 Charles M. Whitney, 1882, 1905-1914
 Carleton Hunt, 1883
 H. C. Minor, 1883
 The Reverend Herman Cope Duncan, 1883, 1886-1904, 1905, 1906
 The Reverend W. A. Snively, 1883, 1889, 1890-1893
 The Reverend Robert A. Holland, 1884, 1886
 The Reverend Davis Sessums, 1889, 1890
 The Reverend William K. Douglas, 1891-1898
 The Reverend Joseph E. Martin, 1892
 John H. Stone, 1892-1895
 G. R. Westfeldt, 1892-1904, 1905-1910, 1913
 James H. Dillard, 1893, 1894, 1911, 1912
 H. D. Forsyth, 1895-1901
 The Reverend John William Moore, 1898-1901
 The Reverend Beverly Warner, 1898-1901, 1907, 1910
 J. B. McGehee, 1900
 Dr. W. M. McGalliard, 1901-1904
 The Reverend J. H. Spearing, 1901
 W. S. Parkerson, 1901-1904, 1907
 The Reverend E. Wallace Hunter, 1902, 1903
 The Reverend J. Walter Lott, 1905, 1906
 N. C. Blanchard, 1905, 1906, 1913-1917
 The Very Reverend Charles L. Wells, 1905-1908
 The Reverend Gardiner L. Tucker, 1907-1921
 The Reverend William Samuel Slack, 1907-1910, 1913, 1922-1941
 The Reverend Harry R. Carson, 1908, 1909
 C. W. Elam, 1908, 1909, 1911
 The Reverend J. D. LaMothe, 1910-1913, 1916
 The Very Reverend W. A. Barr, 1910-1913, 1916
 The Reverend Luke M. White, 1913-1916
 The Reverend Robert S. Coupland, 1913-1919, 1922, 1925, 1937
 Warren Kearny, 1916-1921, 1922-1947
 Reginald P. Mead, 1916-1919, 1925
 The Reverend A. R. Price, 1917, 1918
 F. H. G. Fry, 1916-1926, 1934, 1940
 The Reverend J. G. Buskie, 1917, 1918
 J. A. Caillouet, 1917, 1918
 The Reverend A. R. Berkeley, 1919, 1920, 1922, 1925
 The Reverend J. M. Owens, 1919, 1920, 1922, 1925
 The Reverend A. R. Edbrooke, 1919, 1920
 J. Z. Spearing, 1919, 1920, 1922, 1925, 1928
 T. J. Bartlette, 1922
 The Reverend S. L. Vail, 1928-1935, 1940
 The Reverend M. W. Lockhart, 1928, 1931, 1934
 George W. Law, 1928, 1937

- The Reverend Matthew Brewster, 1931
 E. G. Palmer, 1931
 J. H. Percy, 1931, 1943, 1949
 H. E. Hoppen, 1931
 The Reverend Edward F. Hayward, 1934, 1943, 1946
 Colonel A. T. Prescott, 1934
 Rollo C. Jarreau, 1934, 1937
 The Very Reverend William H. Nes, 1937-1947
 The Reverend Donald H. Wattley, 1937-1956
 Gustaf R. Westfeldt, Jr., 1937
 C. V. Porter, 1940
 A. Giffen Levy, 1940
 The Reverend Girault M. Jones, 1943-1947
 John B. Shober, 1943
 Henry W. Palfrey, 1943
 The Reverend Philip P. Werlein, 1946
 Edward M. Rowley, 1946, 1949
 Philip E. James, 1946, 1952
 Otis J. Chamberlain, 1946
 The Reverend J. Hodge Alves, 1949
 The Reverend Frank E. Walters, 1949
 The Very Reverend Albert R. Stuart, 1949, 1952
 Milton F. Willams, 1949
 George D. Hood, 1949
 The Reverend Sherwood S. Clayton, 1952, 1955
 The Reverend Robert H. Manning, 1952
 Val Irion, 1952, 1955
 Colonel W. C. O'Ferrall, 1952
 Edward L. King, 1952
 The Reverend Canon William S. Turner, 1955
 The Reverend Tracy C. Lamar, Jr., 1955
 Samuel A. Carleton, 1955
 Russell Sprague, 1955
 S. C. Strausser, 1955

[NOTE: For many years the diocese held elections for deputies to General Convention annually so those elected would have time to plan for the long trip. More than eight deputies elected in time for a convention means election of an alternate to take the place of a deputy unable to serve.]

PLACES OF MEETING OF COUNCILS AND CONVENTIONS OF THE DIOCESE OF LOUISIANA

- Christ Church, New Orleans (Cathedral, after 1891); 1838 (Primary), 1839, 1840, 1841, 1844*, 1847 (with the Church of the Annunciation), 1849, 1851, 1853, 1857, 1858, 1860, 1867, 1875, 1879-S, 1881, 1888, 1892 through 1921, 1923, 1925, 1927, 1929, 1931, 1933, 1935, 1938, 1940-S, 1940, 1942, 1944, 1946, 1948-S, 1955
 St. Paul's Church, New Orleans: 1842, 1855, 1866, 1869, 1870, 1871, 1872, 1879-S, 1880, 1883, 1886, 1950
 Grace Church, St. Francisville: 1843, 1848, 1861
 Trinity Church, Natchitoches: 1844*
 St. John's Church, Devall's, West Baton Rouge Parish: 1845
 St. James' Church, Baton Rouge: 1846, 1852, 1885 (no quorum), 1924, 1930, 1939-S, 1945, 1953
 The Church of the Annunciation, New Orleans: 1847 (with Christ Church), 1854, 1876, 1882, 1890
 St. John's Church, Thibodaux: 1850
 Trinity Church, New Orleans: 1856, 1859, 1863, 1873, 1874, 1877, 1878, 1879, 1884, 1889, 1948
 The Church of the Epiphany, New Iberia: 1887
 St. Anna's Church, New Orleans: 1891
 St. Mark's Church, Shreveport: 1922, 1932*, 1949
 St. James' Church, Alexandria: 1926, 1930-S, 1937, 1939-S, 1951, 1952-S
 Church of the Good Shepherd, Lake Charles: 1928, 1936, 1941
 The Davis Sessums Memorial Student Center, Baton Rouge: 1932*
 Grace Church, Monroe: 1934, 1943, 1954
 Grace Memorial Church, Hammond: 1939, 1947
 St. Martin's Protestant Episcopal School, Metairie: 1952

[NOTE: *—Means split session; S—Means special session]

COMMITTEE ON HISTORY OF THE DIOCESE

The Bishop of the Diocese, *ex officio*
 Fredrick C. Grabner, Chairman
 The Very Reverend William E. Craig
 The Reverend Paul Dué
 The Reverend Robert H. Manning
 The Reverend Canon Donald H.
 Wattley

The Reverend Leslie Edgar Wilson
 General L. Kemper Williams
 Irving Ward-Steinman
 Ferdinand F. Stone
 Miss Mamie Butler
 Miss Ethel Scott McGehee
 Mrs. Charles E. Coates
 Mrs. Charlotte Sessums Goldstein

CLERGY OF CHRIST CHURCH AND
CHRIST CHURCH CATHEDRAL

RECTORS

1805-1811 Philander Chase
 1816-1833 James F. Hull

1838-1844 Nathaniel S. Wheaton

1845-1849 Francis L. Hawks
 1849-1851 Edmund Neville

1852-1882 William Thomas Leacock

1882-1886 Alexander I. Drysdale
 1887-1891 Davis Sessums

ASSISTANT AND SUPPLY CLERGY

1832 Ulysses M. Wheeler
 1833 William Barlow
 1833-1835 James A. Fox
 1834-1835 Bishop Thomas C. Brownell
 1836-1837 of Connecticut
 1836 John T. Wheat

1844 Roderick H. Ranney

1851-1852 Elijah Guion

1862-1864 F. E. R. Chubbuck, Chap-
 lain, U.S.A.
 1865 D. S. Lewis
 1868 M. R. St. John Dillon
 1871-1875 Campbell Fair
 1874 Augustus J. Tardy, Jr.
 1875-1876 William Mumford
 1876 Herman C. Duncan
 1876-1877 C. J. Wingate
 1877-1881 W. P. Kramer
 1881-1882 Francis A. Shoup

DEANS OF CHRIST CHURCH CATHEDRAL

1891-1893 Quincy Ewing
 1894-1898 F. J. Paradise

1899-1909 Charles L. Wells

1909-1919 William A. Barr
 1919-1926 J. D. Cummins
 1927-1947 William H. Nes

1897-1899 Francis L. Coyle
 1902-1904 Gardiner L. Tucker
 1909 C. C. Kramer

1935-1936 David A. Jones
 1936-1937 Leslie K. Young
 1938-1939 J. Richard Spencer
 1939-1940 Alfred S. Christy

DEANS

1947-1954 Albert R. Stuart

1954- William E. Craig

ASSISTANT AND SUPPLY CLERGY

1946-1947 Edwin L. Conly
 1947-1948 Joseph S. Huske, Jr.
 1948-1949 Harvey L. Marcoux, Sr.
 1949-1954 Donald H. Wattley
 1954- Howard A. Simpson, Jr.
 1955- Hubert M. Walters

HONORARY CANON

1936- Caleb B. K. Weed

CANON MISSIONER

1952-1954 Alfred S. Christy
 1954- Donald H. Wattley

WARDENS OF CHRIST CHURCH AND CHRIST CHURCH CATHEDRAL

SENIOR

Andrew Burk 1805, 1806
 Dr. Robert Dow 1807-1815

 Richard Relf 1815-1858

 Charles Harrod 1858-1871

JUNIOR

Joseph Saul 1805, 1806
 John Palfrey 1807
 Dr. Samuel Leonard 1808-1812
 R. M. Welman 1812 or 1813-1838

 James Hopkins 1838-1842
 Daniel Sheldon 1842
 John Nicholson 1843-1849
 Charles Harrod 1849-1858
 Ambrose Lanfear 1858-1867

WARDENS ELECTED DURING OCCUPATION

James P. Sullivan	1864	E. Whittemore	1864
E. Whittemore	1865	William H. Hunt	1865

James Grimshaw	1871	James Grimshaw	1867-1871
John T. Butler	1872-1875	John T. Butler	1871
		Richard Nugent	1872
		George W. Babcock	1873
		Thomas J. Dix	1874
W. W. Howe	1875-1909	Samuel Flower	1875-1896
B. F. Eshleman	1909	B. F. Eshleman	1896-1909
Gustaf R. Westfeldt	1910-1916	Gustaf R. Westfeldt	1909
		H. H. Hall	1910
F. S. Shields	1916-1921	F. S. Shields	1911-1916
W. B. Machado	1921-1925	Watts K. Leverich	1916-1925
Richardson Leverich	1925-1928		
Dr. H. E. Belden	1928-1930	Dr. H. E. Belden	1925-1928
(Deceased January 14, 1930)		A. P. Texada	1928-1930
A. P. Texada	1930-1954	Frank Faust	1930-1954

SENIOR		JUNIOR	
Warden Emeritus	1954-	John G. Feth	1954-
Frank Faust	1954-		

[NOTE: The record of only one election between 1812 and 1814 is extant and its date is not known. There is no record of the elections of 1837, 1903, 1905 and 1930 but minutes of 1837 and 1930 reveal the wardens' names. Wardens for 1903 and 1905 are conjectural as the minutes are also missing.]

WARDENS AND VESTRYMEN OF CHRIST CHURCH AND CHRIST CHURCH CATHEDRAL

John B. Provost, 1805	J. Bartlett, 1810, 1811
Dominick A. Hall, 1805 (declined)	R. Burnside, 1811, 1812 or 1813, 1814
Benjamin Morgan, 1805-1821	A. Milne, 1811
Joseph Saul, 1805, 1809-1812, 1820, 1821	R. M. Welman, 1812 or 1813-1837
William Kenner, 1805, 1806	Abner L. Duncan, 1812 or 1813-1820
Joseph McNeil, 1805-1812, 1816-1822	J. Martin, 1812 or 1813
George T. Ross, 1805	Nathaniel Cox, 1812 or 1813-1831
Charles C. Norwood, 1805, 1808	J. W. Smith, 1812 or 1813-1818
Andrew Burk, 1805, 1806	Charles Patton, 1812 or 1813, 1814
Rezin D. Shepherd, 1805-1813 or 1814, 1816, 1817	W. Moore, 1814
Richard Relf, 1805-1858	Dr. Hunter, 1815-1818
Edward Livingston, 1805	Nathan Morse, 1815-1822, 1823-1834
John McDonogh, 1805-1808	Thomas L. Harman, 1816-1819
John P. Saunderson, 1805-1808, 1814, 1815	Daniel T. Patterson, 1818-1825
Abraham R. Ellery, 1805, 1809, 1811	Charles Harrod, 1818, 1819, 1831-1837, 1838-1843, 1844-1871
George T. Phillips, 1806-1809	Thomas Urquhart, 1818-1826
James C. Williamson, 1806, 1807	Thomas Hewes, 1819-1826
Samuel D. Earle, 1806, 1807	William Flower, 1820-1823
George T. Ross, 1806	P. K. Wagner, 1820
Charles Norwood, 1806, 1807	H. McCall, 1820, 1821
Waters Clark, 1806-1809, 1811	William Christy, 1820, 1822-1831, 1832-1835, 1836-1840
Dr. Robert Dow, 1806-1816, 1818-1824	R. Harrison, 1820
John Palfrey, 1807	I. A. Font, 1820
Samuel Packwood, 1807-1812, 1815-1819	D. Talcott, 1820
John L. Leonard, 1807-1811	Judge Dick, 1821-1824
James M. Bradford, 1807	J. B. Eves, 1822-1825
Dr. Samuel Leonard, 1808-1812	Joseph Thomas, 1823
John Morgan, Jr., 1808	G. W. Rupcee, 1823, 1824
John Joy, 1808	Dr. Hermann, 1824, 1825, 1827
Benjamin M. Hill, 1808	R. Layton, 1824
G. W. Morgan, 1809, 1810, 1812 or 1813-1824, 1825, 1827-1837	W. Alderson, 1824
Thomas Elmer, 1809	Gilbert E. Russell, 1825, 1827-1830
Joseph Poole, 1809	John Oldham, 1825
Hugh Morra, 1809	James Collis, 1825, 1827-1841
David Urquhart, 1809, 1810, 1812 or 1813-1816	I. Sand, 1825
Beverly Chew, 1810, 1818-1826, 1827-1831, 1832-1837, 1838-1843	S. W. Oakey, 1825, 1827-1837
John Taylor, 1810	George Green, 1827-1833, 1834-1837, 1838
Alfred Hennen, 1810, 1811, 1814-1818	Matthew Morgan, 1827-1830, 1831-1837
	G. Strawbridge, 1827-1830
	James Hopkins, 1827-1842
	James Foster, 1828-1834
	Maunsell White, 1830-1837

- W. G. Hewes, 1830
 Lucius C. Duncan, 1831-1856
 Isaac Ogden, 1833-1836
 Joseph Lovell, 1834-1837
 Hilary B. Cenas, 1835-1846, 1847-1860
 John Minturn, 1838-1843, 1844, 1845
 Ambrose Lanfear, 1838-1867
 Howard Henderson, 1838-1841
 John Whitehead, 1838-1842
 H. B. Grayson, 1838, 1839
 George E. Payne, 1838-1849
 D. H. Caswell, 1839
 Leonard Matthews, 1840-1854
 George Morgan, 1840-1851
 Dr. W. N. Mercer, 1840-1847, 1856-1871
 William Freret, 1841-1846
 John Nicholson, 1841-1849
 Daniel Sheldon, 1842
 William W. Crazier, 1842
 John B. Byrne, 1843
 William E. Leverich, 1843, 1847
 Samuel J. Peters, 1843
 George Currie Duncan, 1843, 1846-1870
 J. M. Norman, 1844, 1845
 Charles M. Emerson, 1844
 B. Lowndes, 1844
 E. Chapman, 1844
 H. C. Cammack, 1845-1848
 R. Sands Tucker, 1845
 James Grimshaw, 1846-1872
 Peyton H. Skipwith, 1846-1854
 James Robb, 1846
 James Greenleaf, 1847-1858, 1859-1862
 Greer B. Duncan, 1848-1859
 Frederick Rodewald, 1848-1866
 Horace Bean, 1849-1852, 1853, 1854, 1856-1859
 Charles Briggs, 1850-1853
 H. Kendall Carter, 1851-1868, 1870
 W. S. Pickett, 1852-1858
 Ferdinand Rodewald, 1848-1866
 A. P. Cleveland, 1854, 1855
 Henry W. Palfrey, 1855-1866
 John M. Huger, 1858-1868
 R. C. Cummings, 1858-1866
 J. R. McMurdo, 1859-1866
 Horace Gaither, 1859
 Thomas J. Dix, 1860-1877
 William Moulton, 1860-1870
 Richard Nugent, 1861-1866, 1871, 1872
 Robert Geddes, 1862-1867

ELECTED DURING OCCUPATION

- James P. Sullivan, 1864, 1865 and after
 E. Whittemore, 1864, 1865
 William P. Wright, 1864, 1865, and after
 Dr. A. P. Dostie, 1864
 A. DeB. Hughes, 1864, 1865
 I. G. Chadwick, 1864
 George E. Tuler, 1864
 A. B. Long, 1864
 J. M. G. Parker, 1864, 1865
 Dr. I. G. Belden, 1864
 I. M. Courtenay, 1864, 1865
 Dr. George Kellogg, 1864
 Dr. I. White, 1864, 1865
 G. W. Allen, 1864
 Cuthbert Bullitt, 1864, 1865
 William H. Hunt, 1865
 Edward Thompson, 1865
 J. A. Lum, 1865
 J. Norman Jackson, 1865
 A. F. Wrotnoski, 1865
 William H. H. Witherell, 1865
 A. Hobart, Jr., 1865
 Robert Mott, 1866-1871, 1878, 1879, 1886-1890
 Judge John H. Campbell, 1866, 1867, 1871, 1872, 1874-1884
 William P. Wright, 1866
 James P. Sullivan, 1866-1870
 George W. Babcock, 1867-1871, 1872
 George Foster, 1867
 Samuel R. Walker, 1867-1872, 1873
 N. J. Seymour, 1867
 Braxton Bragg, 1868-1871
 Cuthbert H. Slocumb, 1868-1873
 George C. Lawrason, 1868-1871
 Randall Hunt, 1868-1873, 1875
 John E. Goodrich, 1868-1871, 1872-1876
 John T. Butler, 1870-1875
 B. F. Eshleman, 1870, 1872-1909

- Hugh Wilson, 1871
 William M. Abbott, 1871-1878
 W. J. McLean, 1871
 Thomas C. Herndon, 1871, 1874-1902
 Edward A. Bridges, 1871
 B. M. Harrod, 1871-1897
 Charles E. Leverich, 1872-1881
 Maurice Grivot, 1872-1875
 William Wirt Howe, 1872-1909
 Samuel Flower, 1872-1896
 Charles A. Conrad, 1873-1881
 Henry Shepherd, 1873-1880
 David Urquhart, 1873, 1875-1879
 Walker Fearn, 1874-1878
 A. P. Mason, 1876-1883
 Edward Toby, 1876-1883
 W. A. Johnson, 1877, 1878
 Charles L. Uhlhorn, 1879-1889
 Dr. B. Stille, 1879-1882
 Nathaniel Dick Wallace, 1879-1895
 J. H. Oglesby, 1880-1885
 Joseph Lewis Harris, 1880-1886, 1887, 1888
 James G. Clark, 1880-1896
 R. J. Day, 1881
 Gustaf R. Westfeldt, 1882-1916
 J. H. Williams, 1882-1887, 1893-1897
 R. L. McMurdo, 1883-1886
 Albert Baldwin, 1883 (declined)
 Harry H. Hall, 1884-1911
 James A. Renshaw, 1884-1892
 W. H. Howcott, 1885 (declined)
 F. W. Young, 1886-1902
 O. Elmer, 1886-1891
 George R. Preston, 1889-1894
 Dr. J. B. Elliott, 1889-1894
 William M. Railey, 1890 (declined)
 A. R. Shattuck, 1890 (v)-1894
 Frank A. Lee, 1891
 R. M. Walmsley, 1892
 P. L. Girault, 1892-1905
 M. J. Saunders, 1894
 L. M. Finley, 1894 (declined)
 S. A. Trufant, 1894-1905
 J. W. Castles, 1894 (v), 1898-1903
 Francis S. Shields, 1894 (v)-1898, 1899-1921
 R. N. Garrett, 1895
 C. C. Harvey, 1896 (declined), 1898 (declined), 1902, 1904
 L. H. Stanton, 1896-1921
 T. W. Castleman, 1896, 1898-1915
 P. M. Westfeldt, 1897-1908
 H. F. Gillian, 1897
 J. O. Scannel, 1897-1900
 Dr. Gayle Aiken, 1897-1908
 J. W. Carter, 1897
 W. C. Soria, 1900-1909
 W. H. Renaud, 1902-1916
 J. J. Gannon, 1904
 Norvin Trent Harris, 1906-1915
 Alden McLellan, 1906-1921
 R. M. Downman, 1906-1914
 William P. Flower, 1906-1909
 George Leverich, 1907 (v), 1908
 Dr. Charles L. Eshleman, 1908 (v)-1917
 Pierre S. Freret, 1909-1921
 George Keller, 1909 (declined), 1911
 William Mason Smith, 1909 (declined)
 A. L. Black, 1909 (declined)
 Watts K. Leverich, 1909-1925, 1925 (declined)
 P. G. Merritt, 1909 (v)
 W. B. Machado, 1910 (v)-1925, 1932 (v) (declined)
 William H. Rhodus, 1910-1915
 G. R. Westfeldt, Jr., 1910-1917, 1919-1924, 1927-1932
 R. J. Perkins, 1911
 Richard Venables, 1911
 Henry H. Collins, 1911 (v)-1919
 W. M. Simons, 1914-1920
 W. P. Johnson, 1915
 W. J. Bentley, 1915 (v)-1925, 1925 (declined), 1929-1953 (deceased)
 Lawrence M. Williams, 1915 (v)-1921
 H. O. Penick, 1915-1920
 George G. Westfeldt, 1915 (v)-1922
 William T. Marfield, 1918-1925
 A. P. Sauer, 1918-1925, 1926-1932
 E. H. Watson, 1918
 H. J. Carter, 1919-1925
 W. H. McLellan, 1920
 Sidney St. John Eshleman, 1920-1923, 1925 (declined), 1931-1937
 C. S. Williams, 1921-1925, 1925 (declined), 1933 (declined)
 Stewart Maunsell, 1921-1925
 E. L. Gladney, 1921-1925
 E. L. Jahncke, 1921 (declined)
 Dr. John B. Elliott, Jr., 1921-1924
 Frank L. Levy, Jr., 1921-1925
 Captain Charles L. Poor, 1922-1925
 Richardson Leverich, 1922-1927, 1928
 Captain William Lamb, 1923, 1924
 Robert W. Wolcott, 1924
 Frank E. Holmes, 1924, 1925 (declined)
 Dr. H. E. Belden, 1925-1930
 Frank L. Faust, 1925-
 Edward A. Fowler, 1925-1945
 Conrad Hartog, 1925, 1926
 Irving E. Morlock, 1925-1936
 M. S. Senton, 1925-1928
 John Augustine Smith, 1925

- A. P. Texada, 1925-1954, Warden Emeritus, 1954-
 Captain Carsten E. Torjusen, 1926-1930
 Dr. J. A. Gorman, 1926
 C. A. Latham, 1926-1937
 Carl Bougere, 1926-1933
 J. D. Landry, 1926, 1927
 J. M. Smithers, 1926, 1927 (declined)
 C. E. Forshag, 1927-1950
 A. C. Harragin, 1928-1937
 L. T. Boyd, 1928-1933
 J. F. Landry, 1929, 1930
 S. J. Pearce, 1931
 Otis J. Chamberlain, 1931-1949
 F. O. Tupper, 1931 (v)-1936
 Norman L. Carter, 1932
 J. Walter Goodrich, 1932 (v)
 John Follett, 1932 (v)-1938
 The Right Reverend J. C. Morris, 1933 (could not serve; inconsistent with the canons)
 J. W. Goodrich, 1932 (v)-1942
 Paul Winchester, 1933 (v)-1946
 Philips T. Samuel, 1933 (v)-1936
 Carleton L. Buell, 1935 (v)-1941
 Fredrick C. Grabner, 1935 (v)-1952
 Theodore Simmons, 1936-1939
 Rudolph Ramelli, 1937
 Charles O. Elmer, 1937-1940
 Harvey Lee Marcoux, 1937 (v)-1948
 Samuel A. Carleton, 1938, 1951-
 Thornton W. Zeigler, 1938
 John Stuart King, 1938 (v)-1945
 Captain George T. Derby, 1938 (v)-1941
 Dr. Donald F. Gowe, 1939
 John G. Feth, 1939 (v)-1951, 1952-
 David B. Elmer, 1940, 1941
 Robertson L. Belden, 1940 (v)-1946
 Hunter C. Leake, II, 1940 (v)-1945, 1945 (v)-1955 (resigned 1952)
 Addison Wood, 1941 (v)-1944, 1945
 J. Earle Owings, 1942-1948
 W. Stone Leake, Sr., 1944-1953
 Marcus B. Buford, 1945
 Louis J. Knoepfler, 1945-1948, 1949-1952
 Dr. T. B. Crumpler, 1946-1955 (resigned 1951)
 Chauncey Hayward, 1946-1955
 Carey Womble, 1946
 Dr. James K. Howles, 1946 (v)-1952
 General L. Kemper Williams, 1947 (v)-1953, 1955-
 W. Horace Williams, Jr., 1947 (v)-1953, 1954-
 Harry P. Kelleher, 1949-1951, 1952 (v)-1954
 Richard French, 1949 (v)-1955
 Ferdinand F. Stone, 1951-
 W. Donald Hinkle, 1951-1956 (resigned 1953)
 E. Howard McCaleb, Jr., 1952-
 W. Webster Deadman, Sr., 1952-1957 (resigned 1955)
 William D. Hodges, Sr., 1952 (v)-1954
 Walter B. Hoover, 1953-
 James A. Mundie, 1953-
 Dr. Edward G. Ballard, 1953-1958 (declined), 1953 (v)-
 Donald E. MacDonald, 1953-1955
 J. Howard Aldridge, 1953 (v)-
 Alfred B. Longacre, Sr., 1954-
 Edmund McIlhenny, 1954-
 Benjamin W. Porter, 1955-
 C. Espy Reed, 1955 (v)-

NOTES

One election was held and recorded between 1811 and 1814. Hence the notation: "1812 or 1813." There is no available record of the elections of 1837, 1903, 1905 or 1930. Names listed through those years are conjectural.

* * * * *

(v) means elected by the vestry to fill an unexpired term which started as of the date given.

* * * * *

Terms are listed as ending as of the next regular election although during the period the vestryman may have declined, resigned or died. Terms now being served are left open as re-election as warden, removal from city or death might change date of end of term.

MEMORIALS AND GIFTS

CHRIST CHURCH CATHEDRAL

BEQUESTS

Ida Richardson
Katherine E. Burton
Mary E. Adams
Maude Hunter
Delphine Charles
Corinne Pinkard

BOOKS: Memorials

Lecturn Bible in cathedral
Delphine Charles
Lecturn Bible in chapel
Robert Moore
Altar Service Book
Ida B. Dunn
Litany Book
Lucy A. Roberts
Two Volumes Holy Scriptures
(18th Century)
Urquhart Family
Chancel Prayer Book and Hymnal
Irene Billingsly
Chancel Prayer Book and Hymnal
Louise Snow
Hymnal for Bishop
William J. Bentley
Missile
William Slattery
Chancel Prayer Book
Jane and Patricia French
Chancel Hymnal, 30 Prayer Books
and 25 Hymnals for pews
Herbert Cartwright
Chancel Hymnal and 75 Prayer
Books for pews
J. Earle Owings
12 Prayer Books for pews
Lilah P. Leake
40 Prayer Books and 30 Hymnals
for pews
Arthur M. Pollan
Memorials and Gifts Book
(hand-tooled binding)
Thomas West

Society of the Nazarene Library
Mrs. Frederick Foxley
Book of Remembrance of Service
Men of All Wars
(hand-tooled binding)
Bishop Jackson

BOOKS: Gifts

17th Century Bible-Prayer Book
(Church of England)
F. Geddings Tupper
Edward VII Coronation Prayer Book
(Once owned by Bishop Sessums)
Mrs. Charlotte Sessums Goldstein
Large Commemorative Prayer Book
(hand-tooled binding)
Bishop Morris
Large Commemorative Prayer Book
J. Pierpont Morgan
Choir Library
Parish House Library

BUILDINGS: Memorials

Memorial Chapel
Joseph Lewis Harris

BUILDINGS: Gifts

Parish House (formerly residence
of the Bishop)
Mrs. Joseph L. Harris
Cathedral House (formerly the
Deanery)
Mrs. Joseph L. Harris

CANDLESTICKS AND LIGHTS:

Memorials

- 3 Pairs Tall Bronze-dore Gothic
Candlesticks (early 19th Century,
used on High Altar in Cathedral)
1. Scott and Marie Louise McGehee,
Louise, Schaumburg and Gladys
McGehee
 2. Eliza Walker Goodrich
 3. Harry A. Thompson

1 Pair Antique Pavement Candlesticks (brass)

Sister Ann

1 Pair Eucharistic Candlesticks (brass, used in Chapel)

Dr. Hamilton Polk Jones

1 Pair Tall Antique Spanish Pavement Candlesticks (Baptistry)

Robert H. Williams

1 Pair Eucharistic Lights (brass)

Henry J. Brown

6 Mortuary Lights (hand-wrought iron)

Mr. and Mrs. Samuel Gardiner

6 Processional Lights (hand-carved wood)

Mary E. L. Brown, Patricia and Jane French, Thomas and Anna Hewes, and Hattie R. Richardson

1 Pair Three-Branch Candlesticks (brass)

Gustaf R. and Mary Dugan Westfeldt

1 Pair Seven-Branch Candlesticks (brass)

Edouard and Bertha Toledano

Sanctuary Light (Chapel, hand-wrought brass)

Sophia D. Marcy

CANDLESTICKS AND LIGHTS: Gifts

Large Bronze Lantern (Parish Hall)

Mary A. Gardiner

Antique Hand-wrought Iron Lantern (front porch of Cathedral)

Mary A. Gardiner

Large Candlestick for Paschal Candle

Donor not known

CARPETS AND ORIENTAL RUGS: Memorials

6 Persian Rugs (Cathedral)

Charles Seyburn Williams

CARPETS AND ORIENTAL RUGS: Gifts

Small Blue Persian Rug

Mrs. W. J. Bentley

Red Carpet (Cathedral)

George C. Westfeldt

CROSSES: Memorials

Processional Cross (brass)

Davis Sessums, Jr.

Children's Processional Cross (hand-carved wood)

Patricia and Jane French

Pectoral Cross with Chain (lapis lazuli with large diamond set in open-work case of gold)

The Reverend Ernest L. Bullock

Tabernacle Cross (Chapel, solid silver with enamel inlay)

Robert Howard Williams

CROSSES; Gifts

Antique Carved Fruit-Wood Crucifix from France

E. V. Benjamin, Jr.

Acolytes' Sacristy Crucifix (modern oak, metal corpus)

Brotherhood of St. Andrew

Bronze Crucifix on base

The Reverend Alfred Christy

FURNISHINGS: Memorials

Credence (Cathedral Sanctuary)

G. W. Babcock

Credence (Chapel)

Robert Howard Williams

Missile Stand (brass)

Geraldine Cottraux

Lecturn (Chapel, carved wood)

Beverly J. Harris

FURNISHINGS: Gifts

6 Carved High-back Chairs

Mr. and Mrs. W. J. Bentley

Dining Room Table and 12 Matching Chairs (oak)

The Sessums Family

Bishop's Chair with insignia (native wood), used by the first Bishop of Louisiana

St. Luke's Church

Lower Chair of Modified Gothic Design, used in second and third church buildings on Canal Street

St. Luke's Church

Lecturn (Cathedral, brass)

Donor unknown

GARDENS: Memorials

St. Andrew's Gate and Fence
(wrought iron)
Kate H. Vallas

GARDENS: Gifts

Shrubs, Trees, Plants and Money
Mrs. J. Leo Burthe, Mrs. C. S. Williams, Frank Faust, Mrs. Charles O. Elmer, Anita Nolan, Young People's Service League, Mr. and Mrs. Clyde Forshag, J. Walker Goodrich, The Bishop and Mrs. Jackson, Camilla Bradley, Anonymous Donor, Paul Winchester, Mrs. Henry Belden, Mrs. Slattery, Mrs. C. S. Barnes, Mrs. L. Kemper Williams, Mrs. H. N. Ruffo, Mrs. Henry Kraak, Miss Dibdin, Mrs. Laurant J. Bradley, Mrs. Harold Kelley, Mrs. Junius Underwood, Mrs. Fred Branchley, Mrs. Henry F. Reynick, Miss Ethel Scott McGehee, Miss Ethel Hutson, Mrs. J. F. Cordill, Richard Koch and Fredrick C. Grabner

Della Robbia Madonna Shrine
Louise Meyer

Water-color Drawing of the Permanent Plan for the Gardens
Mrs. J. Leo Burthe

Christmas Creche (outdoor)
Mr. and Mrs. Harry B. Jordan

MEMORIAL TABLETS: To Whom

White Marble (Cathedral)
Richard Relf

White Marble (Cathedral)
Lucius C. Duncan

White Marble (Cathedral)
Leonard Matthews

Bronze (Chapel)
Joseph L. Harris

MISCELLANEOUS: Memorials

Bishop's Crozier (Louisiana magnolia wood)
Edwin S. Gardiner
Pipe Organ
Emily C. and Charles Williams
Pair of Crystal Cruets with silver stoppers
Jane and Patricia French

Small Brass Bowl, used on Easter Eve

The Reverend Hanson A. Stowell
Five Mosaic Panels: The Evangelists and The Cross (High Altar)
Mary Runnels Sessums

Six Walnut Alms Basins with silver marker

Benjamin F. and Fanny Leverich Eshleman

White Marble Baptismal Font (cruciform)

James Grimshaw

All Candles used on the altars during the Christmas Season

Given during her life-time by Mrs. Charles O. Elmer, in memory of her husband.

The Hospital and Nursing Fund
Given as memorials and gifts by members and friends of the parish.

MISCELLANEOUS: Gifts

A Fund to Help Young People Through College
Anonymous donor

Cathedral Altar-Stone, containing tile fragment from Glastonbury Abbey

Bishop James Craik Morris

Chapel Altar-Stone, containing fragments of Purbeck marble from Canterbury Cathedral

The Dean and Chapter of Canterbury

Piece of oak from the Church of All Hallows-by-the Tower, London

The Vicar, the Reverend P. B. Clayton

Piece of wood from Winchester Cathedral

The Reverend William F. Bumsted

Piscina (copper and white-metal)

F. Geddings Tupper

Hand-hammered Copper Bowl, used in Grimshaw Baptismal Font

F. Geddings Tupper

United States Flag, used on the Capitol in Washington

Congressman Hale Boggs

Antique Russian Burse and Veil (cloth of silver)

Miss Warfield

Four Paintings (High Altar, Fra Angelico angels)

Anonymous donor

Stone Gargoyle (lion's head)

B. F. Eshleman

Pair of Tall Chinese Porcelain Urns (blue)

Mrs. L. Kemper Williams

Bronze Bulletin Board

J. Earle Owings

Tiles in Front Porch of Cathedral and First Floor Tower Room

W. H. Howcott

Funeral Pall (black velvet embroidered in silver and white)

Anonymous donor

Funeral Pall, deposited at the Cathedral by Bishop Morris after being given to him by a friend. It was the Bishop's wish that this pall be used at any time by any church in the diocese.

PICTURES: Memorials

Second Christ Church Building (pen and ink sketch)

Pélot Girault

PICTURES: Gifts

(Portraits, Lithographs, Steel Engravings, Photographs)

Joseph L. Harris (oil portrait)

Joel Harris Lawrence

Mrs. Joseph L. Harris (oil portrait)

Joel Harris Lawrence

The Right Reverend Philander Chase (steel engraving)

Bishop James Craik Morris

The Right Reverend John Skinner, Bishop of Aberdeen, Scotland (steel engraving)

The Reverend William F. Bumsted

Madonna painted on wood (antique)

Unknown donor

Two Framed Oil Paintings

Mrs. Francis L. Martin

Third Christ Church Building (lithograph)

The Reverend Francis L. Hawks

Four European Cathedrals (etchings)

Unknown donor

Glastonbury Altar-Stone (rubbing)

Fredrick C. Grabner

Canterbury Altar-Stone (rubbing)

Fredrick C. Grabner

Enlarged photographs (framed):

Bishops Polk, Wilmer, Galleher

Unknown donor

Enlarged Photograph (framed):

Bishop Sessums

The Sessums Family

Enlarged Photograph (framed):

Bishop Morris

Bishop James Craik Morris

Enlarged Photograph (framed):

Bishop Jackson

Bishop John Long Jackson

Enlarged Photograph (framed):

Bishop Jones

Bishop Girault Jones

Enlarged Photograph (framed):

Archbishop Temple of Canterbury

Mrs. Paul McIlhenny

Collection of Miscellaneous Photographs of Clergymen, Parishoners, Choirs, Gatherings and Buildings

Given at various times by different interested persons

DOCUMENTS, AUTOGRAPHED LETTERS, PROGRAMS, ETC.: Gifts

Consecration Certificate of the Right Reverend John N. Galleher

Mrs. Alexander G. Blacklock

Consecration Certificate of the Right Reverend Davis Sessums

Mrs. Charlotte Sessums Goldstein

Pew 44 Rent Receipt to Mr. John Poultney, dated 1816

Unknown donor

Pew 97 Rent Receipt to Mr. John Watt, Esq., dated 1847

Bishop Girault Jones

Receipt for Purchase of Tomb in Girod Cemetery

Arthur Waters

Letter Written and Signed by Philander Chase in 1809, while Rector of Christ Church, New Orleans, to his boyhood friend, Dr. L. Spalding, Portsmouth, New Hampshire

Dr. James L. Spalding

Letter Written and Signed by the Right Reverend Philander Chase, while first Bishop of Illinois, to S. A. Clarkson, Charleston, S. C.

Dean Albert R. Stuart

Certificate of Ordination to the Diaconate of the Reverend Augustus J. Tardy, dated 1873, signed by Bishop J. P. B. Wilmer

Bishop Girault Jones

Ancient Hand-Illuminated Latin Parchment

Dr. Ellsworth Woodward

Collection of Programs of Important Services and Observances at Christ Church

Various donors

SILVER, GOLD AND PRECIOUS STONES: Memorials

Chalice, Paten and Ciborium (gold and silver. Chalice and Ciborium set with diamonds, sapphires, rubies, amethyst and beryls)

The Right Reverend Davis Sessums
Chalice and Paten (silver-gilt, antique)

Joan M. Lewis

Private Communion Service (silver, in leather case)

Annie Garratt

Lavabo (silver, hand-wrought)

Viola E. Thompson

Tabernacle Pyx (hand-wrought and jeweled)

Emily Ashton Lewis

Chrism (silver)

Patricia and Jane French

Chalice and Paten (silver, large)

Mary J. Wilson

Funnel (silver)

James B. Pelletier

Pocket Pyx (silver-gilt in leather case)

Mary E. L. Brown

Bread Box (silver)

Ann T. Kerr

SILVER, GOLD AND PRECIOUS STONES: Gifts

Private Communion Service, once owned by Bishops Galleher and Sessums

Bishop John Long Jackson and the Rector of St. Luke's Church, New Orleans

Chalice and Paten (medium size, silver with Church War Cross on base)

The Men's Group

Pair of Presbyterian-type Communion Cups (silver and marked "Christ Church")

Unknown donor

Seven Sheffield Alms Basins (marked "Christ Church")

Unknown donor

Four Large Alms Basins (silver collected by Women of the Cathedral as a gift of thanksgiving in 1955)

The Women of the Cathedral

Pair of Wine-Coolers (Sheffield)

Mrs. Mary E. Adams

Tea Service with Tray (silver)

Mrs. L. Kemper Williams

Oil-Stock (gold and silver)

Miss Mary Louise Beasley

Apostle Spoon (silver)

Unknown donor

Sacramental Spoon (silver)

Unknown donor

Large Flagon (silver)

Unknown donor

Alms Receiving Basin (silverplate)

Unknown donor

Clasp for Cope (gold set with large topaz)

Mrs. W. Horace Williams

Baptismal Bowl (large, hand-hammered silver, inscribed "Christ Church")

Unknown donor

STAINED GLASS WINDOWS: Memorials

First Floor Tower Room:

"O'er Waters of Death Walks Life Eternal"

Gayle Aiken III

South Transept:

Large three-section window from the third Christ Church building

Bishop Polk, Bishop Wilmer, the Reverend Mr. Hull

Choir Clerestory (north):

The Four Archangels

Victor Burthe and Maud Burthe Lowe (Michael, Uriel and Raphael)

Anna Moreno (Gabriel)

North Transept:

The Resurrection

Cuthbert H. Slocomb and Cora
A. Slocomb

Art Glass

The Reverend Alexander I. Drys-
dale

Art Glass

The Reverend William T. Leacock

Art Glass

Jennie Watson Bergondy LaPice

Gethsemane

Clyde D. Forshag

STAINED GLASS WINDOWS: Gifts

In West Wall:

The Child Jesus in the Temple

Mrs. Charles Seyburn Williams

The Baptism of Our Lord

Mrs. Charles Seyburn Williams

The Calling of the Disciples

Mrs. Charles Seyburn Williams

The Nativity (large window)

Anonymous donor

Transom above Main Entrance

Anonymous donor

South Transept:

The Transfiguration

A Warden and his Family

VESTMENTS: Memorials

Eucharistic Set (blue and white)

Ida B. Dunn, Hayward L. Burton,

James K. Howles, Harry M.
Johnson

VESTMENTS: Gifts

Eucharistic Set (violet)

Mrs. L. Kemper Williams

Eucharistic Set (green)

Mrs. Frances Reid Senter

*Requiem Set, embroidered in seed
pearls, once owned by Mrs. James
DeWolf Perry, wife of the late
Presiding Bishop*

Mrs. Frances Reid Senter

Two White Linen Shasubles

The Reverend Canon Caleb B. K.
Weed

Red Linen Chasuble

Anonymous donor

Gold Brocade Cope

Mrs. Frances Reid Senter

*White Cope embroidered in yellow
Young People's Service League*

*Cloth-of-Silver Cope and Mitre, ob-
tained through the Brotherhood
of St. Andrew in Japan*

Vestment Fund

Purple Cope

St. Mary's Guild of the Woman's
Auxiliary

Maundy Thursday Veil (real lace)

Mrs. L. Kemper Williams

*Super Frontal (real lace, made
from hundreds of small pieces as-
sembled under the direction of
Mrs. F. Geddings Tupper)*

The Altar Guild

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